

The American Missionary

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"A GREAT HOPE AND INWARD ZEAL"

IN the little Mayflower cabin three hundred years ago were laid foundations which have largely determined the character of our nation. In words which reveal sacrificial devotion and far-reaching vision our forefathers pledged their "great hope and inward zeal of laying a good foundation for ye propagating and advancing the gospel of the Kingdom of Christ in those remote parts of the world. Yea, though they should be but as stepping stones unto others for ye performance of so great a work."

A new world is being born today, and whether our country is to maintain its proud boast of being a Christian nation will largely depend on whether the inheritors of the Mayflower pledge are true to that compact.

It is impossible to turn back the years and really see sympathetically the people and the life of a past generation. Historians bravely attempt it, but however careful one may be of facts and however discerning may be the imagination, one can never really reproduce the atmosphere or quite understand the life and thought or visualize the surroundings of fathers and grandfathers, and how much less can one know of their great-greats!

So in this year of 1920, when we are struggling to make a picture of the beginnings of our world and look at the Pilgrims of the Mayflower, we find they are hidden by the mists of years. We cannot really see or know them. Nevertheless, the fundamental qualities of their lives are surely known to us in the big things they stood for. We may not know them, but we cannot doubt their high courage, or their earnest, absolute devotion to the God in whom they believed. If we could only get a grasp on these vital essential facts for which their lives stand, and if the descendants of the Pilgrims can, in this year of 1920, devote themselves to the cause of "propagating and advancing the gospel of the Kingdom of Christ" with the same "great hope and inward zeal" which was pledged in the cabin of the Mayflower, our Christian fellowship would again make a memorable advance toward creating a Christian world.

"A great hope and inward zeal" is the essential thing needed by the people of our churches that every member everywhere may feel personal responsibility for "propagating the gospel of the Kingdom of Christ." Every organization in the church should strengthen itself to this end. Half-hearted leaders must be replaced by those who have an "inward zeal," indifference must disappear in the light of a "great hope," and the same courage and sacrifice which animated the Pilgrims must lay hold of our people that we may have a Christian land—a Christian world. This is not the world of 1620. Our difficulties are not the same, but surely if we put thought and devotion and courage and faith into the task we may help bring in the Kingdom of Christ.

—A. M. W.

Hubert C. Herring

"There is a prince and a great man fallen this day"

Such was the feeling of startled Congregationalists all over the world as the wires flashed abroad the news on August 6th, that Hubert Clinton Herring, D.D., Secretary of the National Council of Congregational Churches in the United States, had been drowned while bathing at Stonewall Beach on the Massachusetts coast.

DR. HERRING was born in 1859, at Lowville, Wisconsin. In 1887 he was ordained as a Presbyterian minister. He served three churches of that denomination, Sioux City and Winterset, Iowa, and Hyde Park Church, Chicago. In 1898 he became pastor of the First Congregational Church of Omaha, where he remained for nine years. He then became General Secretary of The Congregational Home Missionary Society, which office he relinquished early in 1914 to enter upon the duties of the highest executive office in the gift of the denomination, the Secretaryship of the National Council as reorganized in the preceding year.

As Secretary of the Home Missionary Society

In both of the secretaryships in which he served, it was Dr. Herring's fortune to come to office immediately following a reorganization.

For a number of years prior to 1907 it became increasingly apparent that the form of organization which had served home missions well in the first half century, or a little more, was not satisfactory in the new day. Maladjustments in relations between the national and state organizations were no longer endurable. Consequently, in 1905 and 1906, thoroughgoing revision of the constitution of the Society was made. This provided a basis on which might be worked out satisfactory relations between the state and national bodies with mutual advantage. The working out of these relations on this new basis fell largely to the new Secretary, Dr. Herring. The skill and carefulness with which this was done is attested by the cordial co-operation that has been all but universal in the years since.

Dr. Herring found the Society carrying a debt of nearly \$200,000. The other Societies were similarly, though not so heavily, handicapped. In the second report of the Directors written by his hand, Dr. Herring was able to state that "The Together Campaign" had liberated the Society from shackles of debt, with the same result for the others similarly burdened. As a leader in this effort Dr. Herring was an emancipator for home missions, and at the same time a potent force in promoting vital co-operation among denominational agencies.

As Secretary of the National Council

Again, as Secretary of the National Council, Dr. Herring found himself with the task of putting to work a new plan. The meeting of the Council in Kansas City in 1913, at which he was elected, adopted the report of the Commission of Nineteen, by which the Council became representative of the active work of the Congregational churches. Thenceforth the members of the Council were members of each of the missionary Societies. By various commissions the new organization provided for the expression of the life of the churches. To set up and

put to work this new machinery was Dr. Herring's task. How well he did it is common knowledge.

One of the chief agencies of the Council is the Commission on Missions. As Secretary of this Commission, Dr. Herring took a laboring oar in the work of readjusting the benevolent Societies. This resulted in associating The Congregational Home Missionary Society, the Congregational Church Building Society, and the Congregational Sunday School Extension Society, the newly-organized Society for Sunday School extension work, as the Church Extension Boards; and the grouping of the Congregational Publishing Society and the Congregational Education Society under the term of the Education Boards. Each of these groups is managed by a common Board of Directors and served by common executive officers. In this work the patient hand of the Secretary labored tirelessly for safe and efficient organization. The smoothness with which this work goes on is another testimony to the practical executive ability of this servant of the churches.

The launching of the Tercentenary Program, with its fivefold aim, laid upon the Council's chief executive no small amount of work. This was especially true of the fifth item of the program, the Pilgrim Fund. The same meeting of the Council which elected him approved an annuity fund plan for pensions for ministers which, on second thought, appeared inadequate. The next meeting of the Council expanded the plan, calling for the raising of five million dollars. The formulation of the plans, the organization of the machinery, the promoting of the campaign, with the successful issue, all meant hard work by the Secretary of the Council. In some real sense, this great Fund is a memorial of this modern son of the Pilgrims.

With the eye of a prophet, Dr. Herring saw that the consequences of the war would challenge the churches as they had not been challenged since the time of the Civil War, and months in advance of the last meeting of the Council he began to seek advice regarding plans for meeting the situation. These resulted in the Congregational World Movement. Not that the particular plans adopted were of his making or fully in accord with his judgment. To them, however, he contributed his best thought; in their adoption he accepted the judgment of his associates and of the Council itself. One of his latest written statements was upon the success of this Movement in its first financial campaign. His gratification at this success was deep and genuine.

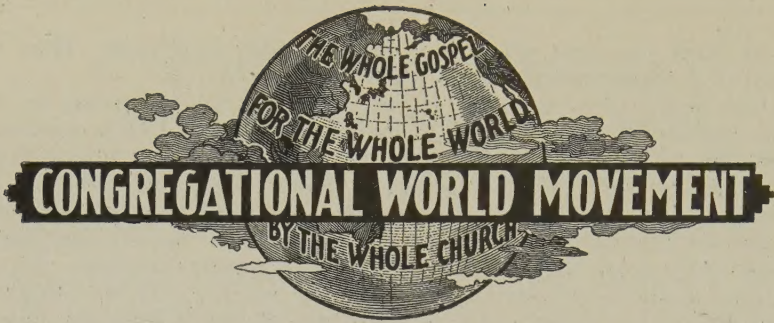
His work with the other commissions deserves full discussion and will doubtless have it in the proper time and place. Of great importance is the work in evangelism, social service, comity, etc.

As a representative of the churches in denominational and interdenominational gatherings, Dr. Herring was always a source of genuine satisfaction; his personal presence, his clearness of thought and succinctness of expression lent dignity and weight to what he had to say.

His last great work in preparing for and carrying through the International Council greatly widened the acquaintance and friendship of the Congregational churches of the world with this truly great man.

Humanly speaking we cannot spare Dr. Herring at this critical juncture in the work of our churches. But he builded well and all is in order for us to move forward.

—C. E. B.



CONGREGATIONAL WORLD MOVEMENT PLANS

By James E. McConnell, D. D., Assistant Secretary

IMPORTANT meetings of the Executive Committee and of the Commission of One Hundred were held in Boston July 6th and 7th after the meeting of the International Council. Several matters of importance were discussed and some decisions were reached with reference to the program for the ensuing year which are of sufficient importance to be emphasized through the pages of *THE AMERICAN MISSIONARY*.

I. It was voted to set a goal of \$5,000,000 for our missionary and educational work next year and to attempt to raise that amount through a single canvass of the churches. The time of the canvass was discussed at length and at first a vote was taken recommending to the churches the month of December. Later this vote was reconsidered and it was recommended that the next canvass be made on some date to be agreed upon in the spring of 1921. The considerations which were advanced as being favorable for the spring as more advantageous were the following:

(1) The period for the Congregational World Movement Emergency Fund pledges is from May to May.

(2) The assurance was given to many churches that in case they canvassed last May for this Fund, no other canvass would be asked of them in 1920.

(3) On account of the embarrassment in which we found matters last spring, the Commission on Missions recommended the adoption of the spring date as the regular program of the denomination.

(4) Other denominations, such as the Presbyterian, Methodist and Baptist, have uniformly conducted their canvasses in the spring and are certain to insist on that period in case a simultaneous idea prevails.

(5) It is imperative that we have both the fall and winter months for educational work as a preparation for the financial campaign, the more so as the fall months this year will find people absorbed in a national political campaign.

For those churches which prefer the December date, the Commission voted to offer all possible aid, especially in the case of entire states which may find it undesirable and impracticable to make the change from December to the spring.

It was recommended that churches which have hitherto canvassed in December and decide to change to the spring date urge their people to continue the old pledges until the new pledges become effective.

The use of the words "Apportionment" and "Quota" with reference to the amounts assigned to the churches was debated and an informal vote indicated a preference for the term "Apportionment."

II. The Commission voted that the budget as outlined by the General Secretary up to January 1, 1921, be adopted. This budget calls for the prosecution especially of two lines of activity: Missionary Education and Stewardship.

III. The Survey Committee presented as one of its specifications the

recommendation that a sum not less than \$100,000 of next year's budget be set aside for the purpose of meeting the accrued liabilities of the older men in our ministry who may wish to be the beneficiaries of the Annuity Fund as administered by the Board of Ministerial Relief. It was recognized that this amount, while small as compared with the total amount to be raised, and as compared even with the actual needs and demands which may be made upon it, will nevertheless be a source of gratification and of relief to some of our ministers who are too far advanced in years to become beneficiaries of the Pilgrim Memorial Fund.

IV. The relation of our churches to the colleges which owe their origin to Congregational initiative and generosity was fully and frankly discussed. The National Council at Grand Rapids suggested that \$20,000,000 be raised for the work of education as carried on under the auspices of our educational institutions. The Commission evidently did not see its way clear to approve or even suggest a method whereby this money can be raised, but the following motion, which was adopted, may be considered as a report of progress along the lines prescribed by the National Council:

"This Commission reaffirms its conviction of the responsibility of the Congregational churches in the field of higher education and instructs the Committee now engaged in the study of the situation to press its inquiries with all vigor, to make its report at the earliest feasible moment and to include in such report a plan by which the denomination may meet its immediate and continuing obligations in this regard."

V. Expressions of appreciation were voiced by members of the Commission for the help which was afforded by the Interchurch World Movement in behalf of our Congregational World Movement Campaign and Fund. The following vote was passed and was carried by Dr. H. C. Herring to a meeting of the Committee of the Interchurch entrusted with the responsibility of determining the future policy of that organization:

"The Commission of the Congregational World Movement expresses its appreciation of the great benefits resulting from the Interchurch World Movement and its desire to go forward with the other denominations under such reorganization of the Movement as shall enable it to accomplish the major ends for which it was created." The Congregational Missionary Societies have underwritten the Interchurch Movement to the amount of \$170,000. The officials and leaders of the Societies and of the denomination are practically unanimous in the judgment that this amount is a very reasonable charge for the benefits that have accrued to us from the work of the Interchurch organization.

We have had inquiries concerning the break-up of the Interchurch organization as it formerly existed, and the bearing of that fact upon the subscriptions made and funds collected for the Congregational World Movement. Of course, our organization has no direct connection with the Interchurch. The money which has been paid or subscribed for the Congregational World Movement is for our own missionary and educational work. It is to be hoped not only that every church which has already made its canvass will forward promptly to the Movement the funds collected, but also that every church which has not yet made any effort to meet its quota will take pains to have the matter presented early in the autumn.

VI. The reports from the field show that our campaign has resulted in subscriptions amounting to about \$1,750,000. In addition to this amount, we expect that other churches not yet heard from will contribute at least \$550,000. (We hope it may be more.) This latter amount will not be raised unless the pastors and churches which have not yet responded do so during the early weeks and months of the autumn.

THE PASTORS' SECTION

THE INTERNATIONAL COUNCIL

By Truman J. Spencer

THE fourth decennial meeting of the International Congregational Council, held in Boston, June 29th to July 6th, was not only the largest gathering of Congregationalists ever held, but its spirit of earnestness, cordial good-will, and sane optimism in the face of great tasks has seldom been equalled. From the opening words of welcome to the closing prayer, the interest never abated, and the closing session found the Old South Church filled to overflowing.

There were 3,208 appointed delegates registered, besides many visitors. The official delegates, with power of voting, included ninety-seven from Great Britain, twenty from Canada, ten from Australia, four from India, three from Japan, two from China, two from South Africa, two from South America, and one hundred and forty-three from the United States. Corresponding delegates were present from every state but six, as well as from across the sea. There were forty-six missionaries present. Thus the attendance was not only large but representative.

The unanimous choice for President of the Council was the Rev. James L. Barton, D.D., and no better selection could have been made. Firm, yet gracious, dignified and wise, he held the Council rigidly to the appointed schedule, and was ready when occasion called to draw upon his great fund of experience and thought.

Messages to the Council were received and read from President Wilson, David Lloyd George, Henry H. Asquith, and E. E. Cooper, Lord Mayor of London. Greetings were sent to the Lambeth Conference, in session in London. Resolutions were passed urging the abolishment of the liquor traffic in all lands, calling upon the Powers victorious in the Great War to at once adopt measures for the effective protection of the Armenians, protesting against lynch law and all form of injustice and discrimination against any people upon the ground of race or color, and stressing the importance of Christian education and the nurture of the young in preparation for church membership. At the close of the Council "An Address to World-wide Congregationalism," presented by the Resolutions Committee, of which Dr. W. E. Barton was chairman, was adopted. This especially emphasized three "fundamental possibilities of a better and more Christian world, to the realization of which the efforts of Christian people should be pledged." First: "That the forces may be made strong which make for good-will, justice, mutual understanding and brotherly co-operation between nation and nation" to the end that wars shall cease. Second: "Relations between man and man" may be bettered, "that each may receive the due reward of his effort" and all shall be dominated by "the spirit of service, which is the spirit of Christ" Third: That there be "a closer relation between the churches which own the common lordship of Christ."

The American delegates at the close of the Monday evening session unanimously adopted resolutions presented by Dr. Charles S. Mills, calling

upon the nominees of the Republican and Democratic parties to "make every effort in conjunction with the Senate to have the United States enter the League of Nations, in order that "America may assume its full share of the responsibility of promoting international justice and preserving international peace," not precluding "the adoption of such interpretative reservations as may be deemed essential to safeguard the life and independence of America without nullifying our loyal adherence to the objective of the League."

The Council sermon was given Wednesday evening in Tremont Temple, nearly 3,000 being in attendance. The preacher was Dr. J. D. Jones, of Bournemouth, England, and his sermon, spirit-filled and fervent, simple yet profound, raised his hearers to high levels of soul.

The addresses delivered at the main sessions of the Council were of an unusually high order and evoked the keenest interest. The first formal address upon the program was delivered by Rev. Owen R. Lovejoy, Secretary of the National Child Labor Bureau, and was a practical exposition of the social message of Jesus as applied to affairs of today. He sounded a note that was often struck during the sessions, notably in the addresses of Rev. Arthur E. Holt, Rev. W. Blackshaw and Rev. John A. Patten of England, and Raymond Robins, the speaker of the first evening, whose thrilling speech, vibrant with burning passion for humanity, will not soon be forgotten by the delegates. "Our International Obligations" were treated by Rev. W. Nelson Bitton of England and Ex-Senator Theodore E. Burton. One of the most impressive sessions was held on Sunday afternoon July 4th. It was a Memorial Service for the men who gave their lives in the Great War. The addresses were by Dr. Sidney M. Berry of England and Dr. Nehemiah Boynton. Horatio Parker's "Commemorative Ode" was given with great artistic feeling by the International Council Choir of two hundred voices, under the direction of A. Vincent Burnett, assisted by fifty players from the Boston Symphony Orchestra and Laura Littlefield, soloist. The music all through the sessions, under the guidance of Prof. H. Augustine Smith, was a notable feature.

Sunday evening Sir Robert Falconer of Canada and President Henry Churchill King spoke upon "Christianity and the Nations," both pleading for a greater spirit of co-operation among nations for the binding up of the wounds of the war and the making supreme of spiritual values throughout the world. Two notable addresses were those of Miss Jane Addams, who appealed for the starving millions of the Near East, and President Mary E. Woolley, who spoke on "Women and Present Day Needs," holding up the motto, "America First in World Service." Other noteworthy addresses were those by Dr. Carl S. Patton, on "Reality in Religion," Dr. Charles R. Brown on "The Path Ahead," and Dr. George A. Gordon on "The Originality of Jesus." The latter is published in full in *The Atlantic Monthly*.

The morning sessions were largely given over to the presentation of the reports of the English and American commissions who for months had been considering Congregationalism in its relation to theology, liberty, polity, education, missions, social order, unity, international relations, young people and spiritual ideals.

One of the most notable and valuable features of the Council was the vast exhibit in Mechanics Building known as "The Congregational World," conceived and organized by Rev. Clifford H. Smith. Here the work of the individual churches and of our missions was most graphically displayed, historically and actively. All our Societies sent educational exhibits and over one thousand churches contributed to the display.

THE AMERICAN MISSIONARY ASSOCIATION

The American Missionary Association unites with all of our churches and Societies in deploring and mourning the untimely death of Dr. Hubert C. Herring on the 6th of August. No words can express our sense of irreparable loss.



On another page will be found a statement by the Executive Committee giving the reason for a really calamitous retrenchment in the closing of three very important, very successful, and greatly needed schools.

In this, it was stated that the colored people in these localities—who in this case would then be entirely without any advanced schools for their youth—made earnest protests, and promised to make extreme self-denying efforts to raise every possible dollar to prevent this disaster. It shows, in part, what the schools with their long histories of service have accomplished, and how absolutely their need is realized that we are now able to say the three schools,

Chandler Normal School, at Lexington, Kentucky,

Emerson Institute at Mobile, Alabama,

Gregory Normal Institute at Wilmington, North Carolina,

are to continue the coming year, though probably for the present with a somewhat limited faculty of teachers. The same principals will return, and certain ones of the former teachers in each school. The devotion of the colored people to these schools and their appreciation is shown by the generous subscriptions that are coming in, sufficient to warrant their continuance *with what we hope to receive in the North for this special purpose.*



A prominent Southern educator writes us that he has “been reading the articles in THE AMERICAN MISSIONARY which refer to the work of the A. M. A.” and says:

“I have found them singularly sagacious, instructive, and persuasive to those whose daily lives are beset as mine is by the Negro problems. Such articles are specially helpful, correcting the perspective, emphasizing the fundamentals, and kindling a fresh faith in the future of the race.”



On our part, as the “constant reader” of the combined pages, we are sure those who muster courage to read a missionary magazine will agree with us, that the HOME MISSIONARY pages are invariably of exceeding interest and value for those who love their country and wish its welfare; and like the CHURCH BUILDING pages don’t need any taffy.

And while the ink is on our pen those who fail to read and ponder the illuminating MISSIONARY HERALD are making a great mistake.



THE Greatest Work in the World which we take from The Congregationalist of July 29 may have escaped the reading of many because it came in vacation days. Those who failed to read it should have a second chance. for it will richly repay some pondering.

Sowing the seed and cultivating the growths with the patience of faith until the fruitage—thirty, sixty, or an hundred fold—is not so spectacular as are many modern and popular methods of bringing in the kingdom of heaven. The steady, persistent constancy of faith and patience, the unceasing consecration of service which knows that while the kingdom of God cometh not with observation, it nevertheless comes, is not only more divine but more productive also of permanent results than the greatly heralded Big Movements to hurry up the kingdom of God which are appealing to us. Hot house fruits do not go far towards sustaining life. We cannot hasten the ripening of fruit very much.

There is ever so much food for reflection in the words of Dr. Atkins, "We love to work in crowds." And in crowds we love to blow our horns to call attention to what we are trying to do, but not since the siege of Jericho do we read of any permanent results from the blowing of horns. The kingdom of heaven is not like unto one who says "come now let us gather a great crowd and I will take the platform and whoop up our religion. Wait and see the crowds."

Ten thousand churches in ten thousand places faithfully sowing the seed and quietly bringing in the sheaves do not make much observation. A thousand teachers unobservedly sowing the seed which brings a fruitage in human life that is beyond any finite power to compute are not greatly in the world's eye. We do not hear as much about them but they are working out God's laws of life and growth, and verily they will have their reward which is great in the kingdom of heaven.

THE GREATEST WORK IN THE WORLD

G. Glenn Atkins, D.D.

THE greatest work in the world is the work of the sower sowing seed. We are in sore danger of forgetting it and paying the price of our forgetfulness in scanty and unhappy harvests. Three things blind us to the comparative values of effort—our impatience, our desire to gather what we have not sown and our eagerness for the noisy and the dramatic. And

this is just as true of the seed-sowing and the tending in our education of the children of our nation as of the garden and the field.

We are to impatient for quick returns. The get-rich-quick spirit which is the economic fallacy of America leaves the patience of preparation wholly out of account. We are eager for wealth for which we give no adequate social or moral returns. We build our fortunes too often upon speculation, the promotion of dubious enterprises and hard-driven over-capitalized industry. We are careless of fundamental economic enterprises like the culture of land and the building of substantial homes, the conservation of natural resources and the direction of energy toward real human well-being.

We love to work in crowds and to pass quickly from the places of our toil to the light and movement of city streets. Our children want to step from school to success without preliminary discipline of living. We make much of those who do dramatic things and overpay them; we are wanting in consideration for those who do the fundamental things and underpay them both in money and consideration.

It is not thus with the sower and his seed. He must work patiently. All planting must be done carefully and the more precious the seed, the more labor must be expended upon the seed bed. The sower works in comparative loneliness. Planting is not a thing which can be done in a crowd. He works in quiet places, in brown fields beneath the May and October skies, in school-rooms and churches and laboratories, where lovers of truth are gathered together. He creates the sources of public opinion, shapes ideals, gives wings to dreams and quality and direction to life. He works in partnership with elemental things, with soil and souls, with clouds and sunshine, with changing seasons, with truth and growing minds, with the laws of things as they are and the call of things as they ought to be.

He works for the harvests of the future. What he does possesses a marvelous power of multiplication. A grain of corn will multiply itself literally a thousand times, and a measure of wheat become a month's bread for a family.

He sows the strength of manhood and the happiness of little children. His harvests are contentment and the true wealth of life. He may sow the poet's song, the warrior's victory, or the prophet's vision. The teacher's word becomes the scholar's deed. The influence of the loving and good ripens into the well-being of humanity. Today's planting is tomorrow's destiny.

Such considerations as these give a new meaning to the work of the teacher, the preacher, to fatherhood and motherhood, to whatever shapes or influences life. The very perplexity of the time calls us to a new evolution of the work of education. There is but one way to control the shaping of character and the molding of ideals. Not by such laws as Senator Lusk has been trying to drive through the New York State Legislature, not by political, social or economic intolerance. The Church long ago learned the futility of such measures. Some sort of sowing is bound to go on. We can only dis-

place half truths by whole truths, the mistaken by the wise, the destructive by the constructive.

The fields of humanity lie open just now to the chance of unspeakably significant sowings. They have been plowed deep and the growths of generations have been uprooted. If we do not plant them with the seeds of a Christian order they will plant themselves with hateful growths. It is a time to exalt anew the task of the sower and the teacher and to take account of the seed we are planting.

RETRENCHMENT BY THE EXECUTIVE COMMITTEE

IT has been increasingly evident that the American Missionary Association was facing a crisis. We have committed to our care very important interests—the importance and sacredness of which are not lightly considered at the monthly committee meetings. No one can face without seriousness the responsibility of about twelve thousand students and six hundred teachers in our schools besides the many churches and missions. But we are compelled to administer our trust not only with the need of these peoples in view but with the solvency of our Association guarded. We must keep our budget within our income—we can not make bricks without straw. We must cut our coat according to our cloth. If the churches do not give us cloth enough, we must be content with a smaller coat. Quality must not be too long sacrificed to quantity.

We have long been trying to stretch our income over too many schools—not too many for the needs of the field, but too many for both the quality of the school and for the possibility of our resources. This, of course, has been increasingly so during these times of economic strain.

It was to meet these difficulties that we entered into the financial campaign of the Congregational World Movement with our asking of \$415,000.00 which was the minimum for full efficient work. The whole amount was not raised—it appears at this writing that not over two-thirds will be available.

At the last Executive Committee meeting we made out our budget for the year. We added about \$100,000.00 to the salaries, \$50,000.00 for building repairs, for deficits and other obligations to which we were pledged in Survey for the C. W. M. When we had finished, our budget overtopped our income by about \$87,000.00. Our cloth did not meet the design of our coat. We had to cut. We cut one half from the repairs of buildings—many of which will be beyond repair in a few years. We cut at every point we could which would not vitally effect our main work. We allowed for \$30,000.00 more in faith that the C. W. M. would bring more returns and we were still short \$25,000.00. There was only one way out and that the hardest thing we could be asked to do—cut out some schools to keep others sagging below the standard. But which schools? We proceeded on the basis that those schools should be suspended which were in such physical condition that they would require the most to make them usable or where the public schools had

been brought the nearest to a standard of efficiency. After much deliberation we decided that Chandler at Lexington, Emerson at Mobile and Gregory at Wilmington should be suspended for a year or until such time as our receipts shall justify their reopening.

After this decision was made the colored people of Mobile and Wilmington presented very vigorous protests and asked that they might be given a chance to see what they could do locally for the continuation of the schools. A. M. A. Leagues have been formed and subscriptions are coming in with the hope that the schools will continue but above all with the knowledge that the people who for fifty years have received so freely, now will also give freely.

Doubtless these words will meet the eyes of some to whom one of these schools has been especially dear or some church that has taken special interest in one of them. You are sorely disappointed and you may well be, but had we closed some other there would have been others just as sorely disappointed and we believe more strategic and needy fields would have been abandoned. If the churches of either Massachusetts or Connecticut had met their full quota in the recent campaign, we should have had enough to have continued these schools and about eight hundred needy Negro boys and girls would not be without the promise of Christian education this coming year. We regret this action more than we can express but the only other alternative was an accumulated debt.

THE NEGRO AND THE FUTURE

By one of the race—Rev. Irving K. Merchant

I BELIEVE the half million Negroes who have already left the South is only a fifth part of the movement. Within the next ten years two million will leave the South and there will continue to be a steady growth in the colored population in Northern cities. The colored people are looking not only for better opportunities for themselves, but for superior educational advantages for their children. There are many communities in the South where the Board of Education spends as much as \$9.00 for the education of a white child and as little as \$1.50 to \$2.00 for the education of a colored child. These better openings in this new territory will give extraordinary impetus to the Negro trek northward. The greatest assistance we in the North can give to these people as they shall come to live among us—next to the Gospel, is economic help

to enable them to provide well for themselves, and education along all lines.

There has been gradually crystallizing as I have studied the matter, a unity of opinion and of thought within the rank and file of Negroes, as a result of the war experience in industry and agriculture. Any honest attempt to adjust labor relations should seriously consider it. I may summarize this unity of opinion in the following way. They desire to get work and to hold it on the same terms as other workers, opportunities as good as any, and to receive equal pay for equal work. They desire education of all kinds. Many of them acknowledge their lack of efficiency. In their own way, they point out the need of opportunity for training to enable them to take a larger part in modern production. Wherever employ-

ers have furnished shop training for the colored people the testimony is they are "teachable" and enthusiastic of the opportunity of industrial education. They ask also the right to vote. They want justice in public court and before tribunals. They want removal of the restrictions and inconveniences of public conveyances. They ask for provision in communities where Negroes live of public facilities like fire protection, police vigilance against vice and crime, as well as legal protection against mob violence and lawlessness.

To this 12,000,000 loyal colored Americans say Amen. But what about the South whose citizens are victimizing Negroes indiscriminately? During the year 1919 when the American people were making much of their heroism and chivalry seventy-eight colored persons met death at the hands of white mobs, and nine of these victims were ex-American soldiers. Nothing was done to bring these outlaws to justice and they have long been considered a menace both to democracy and religion. The hour has surely struck for the adoption of methods to suppress lynching. Never was the necessity for definite action greater than now. We must preach from pulpit and press the gospel of loyalty to all law, whether of God or of Caesar. Law is the mother of freedom. One of our chief duties in these early days of the reconstruction is to readjust society on the basis of freedom and righteousness. Today there is rising from the hearts of the colored people a loud and insistent cry for justice. The proffered dole of charity is spurned, and justice is demanded. They are asking the people of America to do the right thing by them. In this demand they cannot be considered radicals. They have lodged in their minds the claim of the war—to make the world safe for democracy. These people stand ready to co-operate with the nation in pro-

ducing a thoroughly healthful body—social and individual.

Reconstruction as it touches Negro workers involves race relations which include white employers and white workers, now no less than during war times. Consequently, many problems are before us and will persist into peace times, calling for co-operative plans and liberal policies. Their solution is of great moment to white employers and white workers, as well as to the Negroes. Our new social order should be based on fraternity. The prophets of justice and the apostles of love must walk hand in hand. Peace in America in the future is assured if out of this readjustment period there shall come the spirit of graciousness and magnanimity.

Leaders through their work have demonstrated there is no need of riots of any kind and the way to avoid them is through sympathetic co-operation. In these days of adjustment there should be the closest kind of co-operation among agencies, private and public, in programs of work and co-operative organization with local autonomy and a nation-wide policy. Chambers of commerce, merchants associations and employers individually, as well as organizations of white workers, have here a special call for sympathetic co-operation with a struggling American group. The facts of racial antagonism may be met by mutual understanding.

The patriotic devotion of Negro workers in war production and the cheerful facing of reconstruction uncertainties add to the Negro soldiers supreme sacrifice to make a heavier national obligation for the workers to have democratic justice in America during the peace era with its expectant prosperity. For four years we preached and prosecuted a war for democracy of rights. It is the way we perform our duty in these days that will bring us peace, good will and prosperity.

FROM GOVERNOR COOLIDGE

THERE is especially due to the colored race a more general recognition of their constitutional rights. Tempted with disloyalty they remained loyal, serving on the military forces with distinction, obedient to the draft to the extent of hundreds of thousands, investing \$1 out of every \$5 they possessed in Liberty bonds, surely they hold the double title of citizenship, by birth and by conquest, to be relieved from all imposition, to be defended from lynching and to be freely granted equal opportunities.

* * * * *

"The destiny, the greatness of America lies around the hearthstone. If thrift and industry are taught there, and the example of self-sacrifice oft appears; if honor abide there, and high ideals; if there the building of fortune be subordinate to the building of character, America will live in security, rejoicing in an abundant prosperity and good government at home, and in peace, respect and confidence abroad. If these virtues be absent there is no power that can supply these blessings. Look well then to the hearthstone; therein all hope for America lies."

A TEACHER'S LETTER FROM TALLADEGA COLLEGE,
ALABAMA

IT is interesting to watch the progress and development of our students along all lines, but to a teacher who has been as long in A. M. A. work as I have (12 years), the achievements of the alumni are very gratifying. In them we see the plants we have transplanted, nourished and tried to keep free from weeds, bearing fruit.

There was a quiet, studious, law-abiding fellow in school a few years ago who after graduating from Chicago, took a summer course at the University of Chicago and then taught in a High School in Texas until his country called him overseas. After his return he taught in an A. M. A. school until he has now received a call from his native state of Alabama to take charge of the work of abolishing illiteracy among the adult Negroes of the state. When we consider that the percentage of Negro illiteracy is higher in Alabama than in any other state of the Union except Louisiana, (it being 40 per. cent in Alabama and 48 per. cent in Louisiana,) we see the importance of this work.

A few facts about the educational

condition of Talladega County Negroes may interest. Of the children from six to fourteen years of age only 52 per. cent are in school. The length of the public school term is 101 days. In these days we hear much about the low salaries paid to teachers. What would northern teachers think of the \$223.00 a year paid to the men and the \$158.00 paid to the women teaching in the Negro public schools of Talladega County?

In spite of such conditions, many of our graduates are teaching. I recently heard of the success of one of our boys. He began teaching as principal of a three-room school on the out-skirts of a city in Tennessee. His work in the school and community was so praiseworthy that the city has built a fine modern \$10,000. building to house his school. In addition to his school work, he is superintendent of the Congregational Sunday School of the city.

We usually have in our Theological Seminary a few married men who bring their families and live in the community while they pursue their studies. Usually it is a struggle for them and for their wives. One of them

who finished the Bible Institute Course last May was here for six or seven years. He had to do grammar school and later, high school work along with his theological studies as his early schooling had been meager. He was not young nor particularly apt to learn, but he had a lot of common sense and no end of perseverance, and he kept pegging away. He worked hard gardening and managing the College dairy and his wife helped all she could by doing laundry work in addition to caring faithfully for her three children until at last he was ready for a pastorate.

He was sent to a rural community

twelve miles from a railroad where the little Congregational Church is in its infancy. Contrary to the usual custom, the services are attended by some of the white people who are kindly disposed to the work. This is partly due to the tact and courtesy of the pastor.

These are glimpses of a few of our alumni at work. We are proud of them, several hundred strong, living and working in 28 states, the District of Columbia, and in Africa; loyal to their Alma Mater, which they fondly refer to as "dear old T. C."

A TEACHER'S LETTER FROM PROCTOR ACADEMY, PROVO, UTAH

IT affords me great pleasure to tell you something of our work here. I have no idea how much you know about it, so I will begin at the beginning.

Provo is right in the heart of Mormonism. It has a population of twelve or fifteen thousand, ninety per cent of which is Mormon. It is almost completely surrounded by the high, bald Rockies, which are so near us on the East that the sun does not rise until after eight A. M. Some of these mountains are snow covered the year around.

The Mormons settled here about 1849. About three miles from the city is a lake twenty-seven miles long and several miles wide. Out of this lake a river flows into Great Salt Lake. Realizing the similarity between this geography and that of the Holy Land they believed that God had led them into another Holy Land, so this lake is often called the Sea of Galilee, out of which the Jordan River flows into the Dead Sea (Great Salt Lake). They often call this Lake Utah Lake, but I know of no other name for the river than Jordan. So you see it is quite inspirational to be on such Holy ground.

I wish I could tell you some of their beliefs, but suffice it to say that some of them are as pitiable as any heathen could possibly adhere to. It has been a puzzle to me ever since I came here and learned to know some of them quite well, how they can be led to believe the things they do. Some of them are awakening, but the process is a slow one. The public schools are all under Mormon control and their religion is taught there, which is not at all pleasing to the non-Mormons. The schools are not the best, in fact many are not at all good. The teachers are rough, and many of them use such strong language that their presence is anything but uplifting to the youth.

Our school has about one hundred fifty pupils, all grades from one to twelve. It is supposed to be for the non-Mormon children, but a number of Mormon families send their children to us. They say our school is so much better than the public schools. The Catholics too send their children to us rather than to the public schools. Last fall the priest even telephoned to our principal, telling him of a new Catholic family who had just located here. The

principal called there and as a result three of their children came to us.

Of course, some of the Mormons

do not like us, for they think we are working against them, but many of them have been very friendly.

AN AMERICAN INDIAN ARTIST

Caught wild by a teacher of Hampton Institute on the Twin Nebago Reservation—educated at Hampton and a former teacher at Carlisle.

A NOTED American illustrator, Mr. Howard Pyle, was once asked if he ever had "a real genius" for a pupil. He answered, "Yes, I had—once. But unfortunately she was a woman, and still more unfortunately an American Indian. She was so retiring that she always kept in the background of my classes. When I tried to rouse her ambition by telling her how famous she might become, she answered: "We Indian women are taught that modesty is a woman's chief virtue."

It was this innate, retiring instinct that held back "Hinook-Mahi'wi-Kilina'ka" from greater efforts and from wider recognition. Known to the white world as Angel De Cora (her name, "Woman Coming on the Clouds in Glory," finding a practical condensation in the single word "Angel,") she was acclaimed by the few to whom her gifts as decorator and designer were fully revealed as an artist of strong originality and

racial character. In her death the Nation has lost a personality of un-



usual picturesqueness and significance.

AN EVANGELISTIC TOUR OF FRESNO COUNTY, CALIFORNIA

THE Fresno Japanese Church is situated in the center of a population of approximately six thousand Japanese farmers. This tour of the country was planned to celebrate the twelfth anniversary of the church's birth in an independent, self-supporting Congregational Church. When the church was only a year old, the twenty members unanimously decided to launch out and take full responsibility for the support of the church. It was a hard struggle for this handful of Chris-

tians in those early days, and to cap the climax just one year from the time they had become self-supporting a fire broke out in the house next door, and before it was extinguished the church building was practically destroyed. It seemed then that it would be impossible to continue to be self-supporting, and they would have to fall back on the already heavily loaded AMERICAN MISSIONARY ASSOCIATION for help. But four members of the church who had moved to Southern California, as soon as they

heard of the disaster, hurried back to Fresno to help in raising funds to rebuild the church. Taking courage from their example, with great effort and sacrifice, they succeeded in rebuilding their church with no outside help whatsoever. The church continued to grow and develop until now there is a membership of over two hundred, and four salaried workers, with property valued at ten thousand dollars. It was decided that the best way to celebrate the anniversary of independence was not to have a big self-congratulatory meeting for their own entertainment, but for pastor and people to unite in conducting a county evangelistic campaign. The general missionary, newly appointed by the AMERICAN MISSIONARY ASSOCIATION for work among the Japanese along the coast, was invited to come and help as the only outside speaker.

The first meeting was held Friday afternoon at the home of a Japanese farmer in Clovis, for the Japanese are widely scattered in this section and have no community center. In this practically untouched community there are over two hundred Japanese who will be reached by the Fresno Church as a result of this one meeting. At Reedley, twenty-five miles southeast of Fresno, over fifty Japanese gathered in their hall, which was opened to us free of charge. At the close of the meeting a prominent Japanese of Reedley in an address of thanks said, "You urge us to read the Bible, but it is hard for us to understand, it is more or less of a closed book to us. But you come and make things so plain and easy to understand that I realize we need some one to teach us. Won't you please come often and hold regular meetings that we may learn the Truth?"

About three months ago, a Japanese, came to the pastor of the Fresno Church, and said that as a representative of the Japanese of Del Rey, he requested the Fresno Church to come down and start a

Christian Sunday School. He was not a Christian himself, but he had come to realize that the influence of a Christian Sunday School was better than that of the Buddhists, and he wished the children of Del Rey to come under the influence of a World religion. So the Sunday School was started, a number of the Fresno Christians going down each Sunday with the pastor to help. The children showed great interest from the first, the English songs they learned, the Bible Stories they heard were so attractive that they could hardly wait for Sunday to come. Sometimes, due to motor trouble the teachers from Fresno were over an hour late, but they always found the children gathered and waiting. Sunday's meeting was the formal opening of the school which had been actually running for over three months. Americans from the local church were invited, and there was a large attendance of both Americans and Japanese. As they were there, Americans and Japanese together, one man arose and said that he had lived in America for seventeen years, but this was the first time he had had the opportunity of meeting and talking together with any number of Christian American people, and he felt it was Christianity which had brought this about.

At another place in the middle of the program a man in the audience arose and requested permission to say a few words. In a very graphic way he told how he had thought that Christianity was a bad religion, teaching disloyalty and disrespect, but when he actually came under its influence it had worked a complete change in his life and had changed him from a drinking man into a decent self-respecting man. Fifteen meetings were held during the six days and a territory of about 800 square miles was covered. A full survey of the field was made and many heard the Gospel of Christ for the first time.

TRIBUTE TO MISS MARY COLLINS

To the land of the Dakotas,
 Where the storm-king meets the north-
 wind,
 Where the snowdrifts heap the val-
 leys
 And the west-wind racks the pine-
 trees,
 Came a fearless, pale-faced maiden
 Whom the Indians named Winona.
 Came she from the land of sunshine,
 Verdant meadows, golden grain-
 fields;
 From the land of schools and
 churches,
 From her home and friends and
 neighbors,
 To this far-away Dakota.
 Feared she not the storm and temp-
 est,
 Feared not Indian chiefs in war-
 paint,
 Nor young braves on ponies dashing
 With a speed to match the west-wind.

Shrank she not from filth and rude-
 ness,
 Stolid faces, uncombed tresses.
 Brave of heart was our Winona.
 Clad in virtue like a garment,
 Faith in Christ her only armor,
 Love for souls her only motive,
 Came she with her open Bible,
 And she read it, taught it, lived it,
 Till they saw its wondrous power.
 It had brought Winona to them;
 It had filled her heart with pity
 For a poor, benighted people,
 So they revered Winona.
 Old men came to her for council;
 Young braves ceased their crazy
 dances;
 Maidens copied gowns and manners;
 And they learned of Christ and Mas-
 ter
 Through the life of their Winona.

—Pilgrims of Iowa.



We regret to have to record the death of the pastor of our Talladega College Church, the Rev. Edward E. Scott. He died at Talladega, Alabama, June 11, 1920, of apoplexy with typhoid fever complications. He was born near Hazlehurst, Mississippi, May 23, 1866. When he was six years old, his father died, and he was the only son of his mother. At fifteen, she prepared a suit of homespun for him, and sent him to the Tougaloo College where he entered the night school and worked in the blacksmith shop during the day. He soon attracted the attention of his teachers by his promptness and his ambition to excel. From six in the morning until five in the afternoon, he worked, always humming a tune, but ever thinking of the lessons that were to be recited at night. His life at school was varied by sundry forms of toil—carrying brick, ploughing in the field, milking the cows, beating the iron. Of course, he soon got into the school choir, for he had an unusual voice. Living a life of active service for his Savior.

preaching and singing the Gospel so effectively, he was ready for an abundant entrance into the heavenly choir where he is now singing the "new song."

He spent nine years in the preparatory and normal departments of Tougaloo College. He graduated from the Theological Department of Howard University in 1892, and was ordained at once to the Congregational ministry at Washington, D. C. He spent his first summer with small churches in Alabama and Mississippi. Other pastorates served by him were Alco, Alabama, 1892-3; Nashville, 1894-6; Shelby, Alabama, 1897-1904; Montgomery, Alabama, 1904-19; Talladega, 1919, until he died. Following his pastorate at Nashville, he spent a season with the Fisk Jubilee singers in the North and East. He had a fine, mellow voice, and loved to sing the old time melodies of his race. He served as Moderator of the Alabama State Association of Congregational Churches, and for fourteen years was its Recording Secretary.

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of receipts for July, and for the ten months of the fiscal year, to July 31st.

RECEIPTS FOR JULY

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1919	10,941.76	619.71	1,566.24	.....	37.62	13,165.33	1,225.18	14,390.51	6,118.51	20,509.02
1920	12,136.23	368.09	1,226.44	.....	34.20	13,764.96	1,688.50	15,453.46	7,019.30	22,472.76
Inc.	1,194.47	.....	.....	.....	.....	599.63	463.32	1,062.95	900.79	1,963.74
Dec.	.....	251.62	339.80	.....	3.42	.....	.....	.....	.....	.....

RECEIPTS FOR TEN MONTHS TO JULY 31

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1918-19	104,944.17	7,106.33	27,150.90	35.95	578.24	139,815.59	4,801.09	144,616.68	61,451.10	206,067.78
1919-20	124,746.50	7,593.55	35,230.20	16.50	605.64	168,192.39	10,089.58	178,281.97	73,353.78	251,635.75
Inc.	19,802.33	487.22	8,079.30	.....	27.40	28,376.80	5,288.49	33,665.29	11,902.68	45,567.97
Dec.	.....	.....	.....	19.45	.....	.....	.....	.....	.....	.....

Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1918-19	1,979.63	1,374.56	4,395.37	120.00	290.43	8,159.99	22,493.84	30,653.86	50.00	30,703.86
1919-20	10,783.32	1,773.18	5,928.62	.....	286.79	18,771.91	36,933.84	55,706.75	349.40	56,056.15
Inc.	8,803.69	398.62	1,533.25	.....	.....	10,611.92	14,439.97	25,051.89	299.40	25,351.29
Dec.	.....	.....	.....	120.00	3.64	.....	.....	.....	.....	.....

SUMMARY OF RECEIPTS TEN MONTHS

RECEIPTS	1918-19	1919-20	Increase	Decrease
Available for Regular Appropriations ...	206,067.78	251,635.75	45,567.97	.....
Designated by Contributors for Special Objects	30,703.86	56,056.15	25,351.29	.....
TOTAL RECEIPTS TEN MONTHS	236,771.64	307,690.90	70,919.26	.....

FORM OF A BEQUEST

"I give and bequeath the sum of dollars to "The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

The Annual Report of this Society for 1919-20 is now ready for distribution.



Churches which are expanding their force of paid workers may be interested to know that Secretary Beard has on file the names of several young people of more than average gifts who are seeking positions as pastors' assistants.



Now that the summer is passing and plans are being formulated for the coming season of work, it will prove helpful for ministers to get in touch with Dr. Fagley of the Department of Evangelism. Dr. Fagley has some valuable suggestions to make looking toward an all-the-year-round program.



The summer conference at Billings, Montana, July 12th to 23rd, was a decided success. A total of thirty men were in attendance, and for the most part local men led in the discussion of the various subjects presented. Three hours in the morning were given to work, the afternoon was devoted to recreation, and the evening to lectures. A sunrise prayer meeting among the rocks was a rich experience enjoyed twice during the week. The sentiment in favor of holding such a conference each year was unanimous.



The following word was recently received from a General Missionary in the Southwest: "One thing that has impressed me strongly as I have visited the churches and come in touch with the ministers and people is the high esteem in which our ministers and churches are held and the fine work they are accomplishing, not simply along church lines but social and civic lines as well. It has been a source of real pleasure to find the minister with a wide-awake community program and the churches strongly behind the work."



During the hot weeks of summer several churches ventured on the experiment of holding their morning service and Sunday School by the side of some lake or in the cool shade of some mountain canyon. The problem of transportation is usually solved by the use of autos. Pastors report that attendance is increased, and really helpful and worshipful services have been the result. Butte and Helena, Montana, each tried this plan a few times with success during July and August. How easy it would be to fill in the setting for some of the experiences of Jesus with His disciples while thus out in the open!



The Federate School of Missions, which met at Mt. Hermon, California, July 5-12, had a registration of 122. A number of prominent Congregational women were in attendance, among them Mrs. F. B. Perkins, the national delegate of the Woman's Home Missionary Federation. The home mission text-

book for the year, "The Church and the Community," was taught by Mrs. Henry A. Fisk of Monrovia, California. The evening sessions were free to the unregistered public and were usually enlivened by stereopticon views. As there are now eight denominations affiliated with the Federate School, the evenings were divided among them as to program.



The subject of home mission study for the year being "The Church and the Community," this Society is issuing folder literature which will be of special service in this connection. These special folders will feature the community service of the church in the city, college center, and among foreign-speaking peoples. A special service along this line has also been prepared by Rev. Oliver C. Huckel, D. D., of Second Church, Greenwich, Connecticut. It will be remembered that Dr. Huckel is the author of the service issued by this Society some time ago, entitled "Pilgrims Yesterday and Today." We hope to have these folders ready about the first of October. There are several important omissions in the list, such as "The Church in the Mining Center" and "The Church in the Rural Regions," but we hope to be able to supply these during the year.



"Hymns for American Youth," edited by H. Augustine Smith, is a book which should be useful in our home missionary churches. I am often asked to recommend a song book that will serve for both Sunday School and the church. Unquestionably this book answers such a purpose. It is especially well indexed and contains a score of orders of worship that are most suggestive on such subjects as "God Our Keeper and Shepherd," "God of the Open Air," "The Fourfold Life," "The Heroic Life" and others. While the name of the book suggests that it has been prepared especially for young people, I first saw it in the morning service of one of our large Boston churches. I covet for the coming generation a familiarity with the noble hymns it contains. The book can be obtained through the Pilgrim Press for sixty cents per copy and sixty dollars per hundred. —F. L. M.



With ninety-four years of service behind it, the Home Missionary Society goes forward with no thought that its work is done. While the character of its task has changed with the passing years, and the old frontier which was its special field has all but passed, the call for its ministries comes in more varied form than ever. The churches continue their loyal support of this Society for many reasons, among which are the following:

1. It costs at least sixty-six per cent more to do the same amount of work today than it did before the great war.
2. It is not fair for the church to expect the home missionary to serve on a salary which affords him less than a living.
3. It is expensive to replace men in home missionary fields who have been "pinched out" because they cannot make ends meet.
4. It is humiliating for a man to receive so small a salary that he has to depend upon the missionary box to clothe himself and his family.
5. It is unstatesmanlike to simply mark time.

For these and other reasons, the churches responded splendidly to the World Movement call last spring. The Home Missionary Society believes that they will continue to respond as it goes forward with the many lines of service committed to its care.

ONE HUNDRED PER CENT AMERICAN

By Miss Miriam L. Woodberry

TODAY few people can be found who will deny that the word most constantly found on the lips of the public, in the columns of the printed press, and especially in the title lines or initial sentences of all educational editorials is the word "Americanization." A word seldom heard when immigration to this country was at flood tide, its popularity has increased since the word "over seas" has taken on a deep meaning, and since all sane-thinking patriots have been trying honestly to comprehend that absolutely new word, "Bolsheviki."

A renewed interest has been stimulated in America's resources, human and material, and no section of the country has come to the fore more forcibly than the large rural districts, which unexpectedly contributed so many stalwart sons and splendid fighters to the great war. In the midst of the humming commercial centers of our thriving cities the sign "one hundred per cent American" now conveys a money standard. It means that all employees of one great mercantile establishment subscribed and paid for at least one Liberty Bond. It conveys nothing of the standards, ideals, ambitions or racial characteristics of the people employed. To find a true illustration of "one hundred per cent American" one must look at the regions where pioneers have been pioneering since revolutionary days, and where the clarion call of a world war has waked up this generation. Today

nearly two million souls are poising—looking backward, they return to medieval life; looking forward, they join the program of the twentieth century.

Rural districts are of many kinds—mountains, backwoods, foothills and depleted farm lands. These settlements do not follow state lines as mapped out in geographies, but Nature's lines of rivers, streams, lakes, mountains, valleys and gullies. Rail-

roads have left their stamp, sometimes booming a century-old village into a city, and sometimes leaving the wrecks of a boom to form the foundations of a new country neighborhood. But in the most isolated environments we find the children of the first Americans, "people of no alien race or color, no ambitionless mental degenerate, no aristocrat whose ideals and ideas must be revolutionized to ac-



A SOFT SHELL BAPTIST

cord with modern democracy—a descendant of good Anglo-Saxon pioneer stock, such as forms the brain and sinew, the nerve and muscle, the very backbone of our nation."

One glance at a typical specimen reveals a tall, lank, bony frame, a mop of heavy hair and a silent uncommunicative face. A careless traveler is likely to carry away a false impression. This boy has not had the advantages of a university education in what is termed a civilized center, but he is far from being ignorant. An experienced horse trader would hesitate a long time before he attempted a "horse swap" with

him. He is not familiar with electric lights, but he can find his way over the roughest mountain by the flicker-

rash by blowing into their mouths."

One wonders if in any other part of the world can be found the paradox, religiously, of the most intense denominational warfare flourishing in an atmosphere of individual freedom. It may be the influence of church architecture, which allows all messages the freedom accorded to the wind to blow through the unchinked walls. Or perhaps the old custom of considering a church and a court house neutral ground is enough to account for the constant succession of preachers

and exhorters—Baptists (Hard and Soft Shell), Methodists, Two Seeders, Foot Washers, Holy Rollers, Four Gospels, Prophets of the Front Line, Holy Jumpers, etc., each leader strenuously advocating some peculiar doctrine and vehemently tearing to pieces all others.

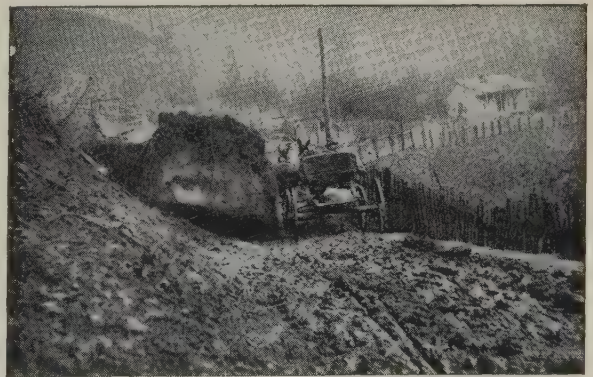
The native preacher seldom owes his education to any school. He believes that he is "called of the Spirit;" preaching is a labor of love; he receives no salary; his sermons are made up of garbled verses from the Bible, twisted and warped to fit his



ON THE LONG, LONG TRAIL

ing light of the moon. He can cut down a tree, clear away underbrush, make a track through a dense, unbroken forest, not to mention fording rivers, penetrating dark defiles, climbing steep heights, leading his horse around the brink of a dizzy precipice, and on reaching his destination, he will "light" with ease and nonchalance. He looks unsocial, but he is a valuable social asset and a good mixer at every log-rolling, house-warming, construction and quilting party for miles around. He is also a constant winner at the time-honored sports of wrestling, racing, jumping and lifting barrels. He is a boy that the nation will reckon with some day.

It has been said that "mountains isolate people," and that the effect of isolation on human life is to crystallize it." This crystallization is emphatically apparent when we study the growth of superstition and the curious tendencies that become established. The superstitions are passed down orally from generation to generation, and show a decidedly Scotch ancestry. For example, "the seventh son of a seventh son can cure children of the



AMONG THE SOUTHERN MOUNTAINS

own strange interpretations. He is a firm believer in ghosts, and is a past master in radiating a vital magnetism that holds his hearers and thrills

them. This is no common type of man who can preach the word on Sunday, dream dreams on week days, hold midnight vigils with the spirits, and slip through the coves and hollows and gullies on mysterious errands—errands of mercy often, and errands tempered with political power, for he dabbles in many professions, is often "yarb doctor" and "revenue officer." He will walk twenty miles to minister to the sick and not hesitate to advertise the fact that he has superhuman powers of locomotion. He truly has superhuman powers of leadership and exerts an influence that baffles many an expert psychologist.

Next in importance to the religious life comes the social life. One who has made a study of the songs of these isolated communities writes: "It is impossible to describe these melodies, pitched in high minor keys, with their shrill, unearthly rises, their mournful falls, and their thrilling, pathetic reiterations. They seem to vocalize the misery of wildness, the soul cries of the solitudes and the strange isolated lives thrilling with the wails of unutterable sorrow." The popular songs are roundelays, copied after the style of "Scotland's Burning," and allowing freedom for the insertion of local names and veiled references to local events. A very common one used as a game in which everybody takes part is

"I'm er pinin', er pinin',
I'm pinin' all ther time
I'm er pinin', er pinin',
Er pinin' all ther time."

Each young man dances up to the girl of his choice and hand in hand the couples circle around the leader singing:

"We're er pinin', er pinin,
We're er pinin' all ther time," etc.

The leader shouts, "Cum, who'se er pinin'?" an unfortunate victim is selected, and the crowd shouts:

"Jake Hanson's er pinin', er pinin'.
Er pinin' pow'ful bad."

"An what is he pinin' fer,
Ef it could be had?"

"A kiss is what I'm pinin' fer,
Er pinin' pow'ful bad."

"Who'll give the kiss he's pinin' fer,
Er pinin' pow'ful bad."

"Sarepta's kiss I'm pinin' fer,
Er pinin' pow'ful bad."

At this point Sarepta usually makes for the door, but is brought back in triumph.

The same style holds in church. There is a very common and popular rendition of

"There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners plunged beneath that
flood

Lose all their guilty stains."

The voices chase each other up and down, the last word of each sentence being repeated over and over in countless variations. It is easy to consume fifteen or twenty minutes singing one verse only.

A song frequently crooned while a mother is doing her housework is
"I'm sometimes up, an' sometimes
down,

I wanten die a shoutin';
I wanten to feel my Lord is nigh
When soul an' body's partin'."

It is a matter of simple logic that their religious experiences leave them puzzled and argumentative. Questions and statements like the following are discussed in lonely cabins and the women usually settle down to the comfort of tobacco and the belief that "The ole-time religion is good enough."

"Ef ther hain't nobuddy ter be saved 'sides them as be elect, what all's the use uv preachin'?"

"Ther onliest thing for we-uns be ter try ter get religion. If we-uns gets hit, we be of ther elect; if we don't, we be on-regenerate."

"Pears like 'twould be er heap better ef ther elect would put a little vim inter livin' clean an' straight ez well ez inter 'rastlin fer er blessin'."

"I holds ter free grace; once in grace allers in grace."



WHAT OF THEIR FUTURE?

"But 'thout a pusson's 'mersed, they hain't saved, 'cordin' to doctrine."

"H! it's plain ernuff ter me—they ez is ther elect gets religion an' air saved; them ez don't air damned."

Next to a religious gathering the greatest factor in the life of the people is the opening of court, when all humanity flocks to the nearest county seat. Here one sees the native talents in action. We stand with heads bared before the shrewd bartering of the women who exchange eggs and butter for "stuffs," the loud sallies of the auctioneer and the quiet, droll repartee of the crowd. Nowhere else can such an experience be had.

The legal life has been well expressed in the following paragraph: "The law seldom penetrated—the people were a law unto themselves, and fiercely resented any outside interference, being fully competent in their own estimation to manage their affairs. Though ever ready to lay down their lives in defense of their country, they would brook none of its government, administering justice according to their own medieval

conceptions of it, and claiming the right to convert their corn into drink as well as food if so disposed."

But the younger generation is hopeful, eager, and prepared to return the largest dividends upon the smallest investment made anywhere in this country. The out-of-door life, the self-reliant mode of travel have contributed a steady nerve and an inquiring mind. The long years of feudal warfare have made them alert to impressions and quick to sense the logical drift of a problem. An unusual proportion of them are good in mathematics. The intense clan spirit among relatives which demands that a man stand up for his kin, "right or wrong," has increased their debating powers, and they easily take to "lawin'." Left to run riot, a gang can instill moonshine stills, outwit revenue officers and keep miles and miles of country in a turbulent uproar. Harnessed to real tasks, controlled by real generals, we see the one hundred per cent American and bow before him. Our program now is to meet this challenge and do our share.

"BROTHER PAUL"

By Rev. Samuel Holden, Kinder, La.

SOMEWHERE I have read that the minister is a man and that just in proportion as he is a man, so in proportion will he be a minister, no more and no less; that the white necktie and Prince Albert coat do not make a minister any more than a medicine case makes a physician or a diploma indicates a scholar.

As both minister and man no one is more widely known or held in higher esteem in his parish than the one of whom I am about to write; and the parish, by the way, contains seven new aggressive towns and covers a territory of from thirty to forty square miles. I frankly acknowledge that I have had always a warm place in my heart for the clergy, despite the fact that I have known some who were more efficient in soling shoes than in saving souls. But that is neither here nor there, for I have observed that when the fathers of any community want some one to make an address on some special occasion, they generally fall back upon the minister. Why? Because in their opinion the minister represented to them the best thought and was regarded by his fellow townsmen as an up-to-date man in touch with the current events of modern life. However, that has nothing to do with this story, which is to the following effect:

During the month of April I happened to be in a town, the name of which I need not mention as of any special interest to the reader. In company with a deacon of the church I was out on the street on a mission which brought us into close contact with Indians, French, Syrian, and American residents of the place. Over and

over again as we met and conversed with these people, I was impressed with the fact that one of the first questions they would invariably ask of the deacon was, "When will Brother Paul return?" So frequently was this question asked by all classes in the kindest way possible, and with such manifest earnestness, that it gripped me strongly. Here, I thought, is a dominie, called away from his parish for a short time, and apparently the whole community is deeply interested in his welfare. It was a further revelation to me when a French Catholic said, "I no give anything



BROTHER PAUL

for Brother Paul to go away, but any day I give ten dollars to bring him back." "Here is a man," I thought, who evidently has so built his life into the community that he is respected and honored and loved by all, regardless of creed, race or age." The more I met the people, the more I found myself interested and asking myself the question,

"What is the secret of this man's popularity and power? What is the reason he is held in such high esteem and love by the people?" There must be some strong reason. Impelled by the growing desire to discover some of the causes lying behind all these expressions of admiration, I asked the deacon to tell me about his minister and why his people so loved him.

"Thirty years ago," he thoughtfully said, "this country was a wilderness inhabited by Indians and a few French and American settlers. It was about that time that Brother Paul, then a young preacher, came to this town. We were then living in the woods and on the prairie borders. A few of us started a Sunday School, and Brother Paul became our preacher. We were all poor, money was scarce in those days, and we could not pay the preacher much, but he stuck to us and the little schoolhouse became our church. In those days a man was practically a law unto himself. So long as he attended to his own business he was all right, but any encroachment on the other man meant trouble of a serious nature. There were a few people in the settlement who had no respect for religion and lived on a very low physical and moral plane, satisfied to earn a dollar for a drunken feast. The Indians who live in the woodlands bordering the prairies were the prey of this class of people. A fight generally followed their times of drunkenness, and knives were used or guns brought into play. Not infrequently someone was badly injured. "You have no idea," continued the deacon, "of the conditions in those days when Brother Paul came to us. One of the bravest things I have known him to do was to swim the Whiskey Chitto River at high water with a

casket containing the body of a child. There was no way of getting to the cemetery, as the heavy rains had flooded the river and to ford it was out of the question. Brother Paul took off his shoes and coat, tied them on the casket, which he placed on his shoulder, swam the river and buried the child. I have never



KINDER CHURCH AND PARSONAGE

heard Brother Paul mention this. He never talks about what he has done or is going to do, and no one would have known how the child was buried if the father and mother had not told it.

"I remember the day when a section of the woodland verging on the prairie took fire. In the path of the flames stood the home of a new settler. The husband was away from home and his wife was fighting the fire when Brother Paul, who was passing in that direction on horseback, galloped up. He helped fight the flames, but in spite of all efforts the fire gained. Brother Paul said, 'We cannot put this fire out; there is nothing to do but pray.' The wind changed and the settler's home was spared. You will not be surprised to hear that these people learned to love Brother Paul and became members of his church.

"On several occasions I have known him to share his last dollar with the poor and unfortunate in this country. I have known him to buy provisions and then wade through the mud for three miles,

carrying them to the homes of the needy. He was never governed by creed or race. If any one was in trouble or distress, Brother Paul never inquired about his denomination. His attitude has always been that it is our duty to help those who may be in trouble, and he has always done his share along this line.

"When there was no one to look after the religious instruction of the Indians, Brother Paul took it upon himself to do so, and week after week during all these years he has been preaching to them. At first, some of the Indians objected, but he preached and talked to them, gathered them into groups, helped them out of all kinds of trouble, and today you see the results. Eighty of these Indians are Christians. You have seen for yourself their homes, their neat, attractive church, their prosperous school and farms. Brother Paul is the man behind the whole Indian uplift, and there is not a member of the tribe who does not love him."

I said, "deacon, don't you know that the Bible says, 'woe be unto you when all men shall speak well of you?' Is there not a single person in this country who does not like Brother Paul?"

"There may be," said the deacon, "but they are so few and far between that they do not count. I have a

cousin who for a long time did not like Brother Paul until one Sunday evening two young fellows tried to disturb the meeting. The pastor stood it as long as he could, then he closed his book and looking into the faces of the disturbers said, 'I know you young men wish to be considered gentlemen, but I want to ask you if in your opinion your conduct is that of gentlemen. Please don't let this happen again, for I want you to be my friends, and your conduct at this service has hurt me more than I can tell you.' The young fellows were certainly ashamed of themselves." Here the deacon fell into silence.

I was completely fascinated by these stories of the brave missionary, told to me by one who I was sure was not in any way exaggerating or repeating tales he had merely heard. While I sat in silence, I could not help feeling that the heroic days of home missionary service were by no means over. Brother Paul is one of a big army of men and women who quietly and heroically labor in some secluded spot for the good of their fellow men. They are surely God's noble workers. If the story of their lives could be written, what a revelation it would be of strong endurance and heroic self-sacrifice for the advancement of God's Kingdom!



The vacation period to the pastor of a home missionary circuit means increased activity on the majority of fields. Weather conditions then permit him to get about easily without the handicap of mud or snow, and he almost always finds his people at home. But it goes without saying that he needs a real vacation. The Rural Pastors' Conference, which many of our commissioned men were permitted to attend during the summer, therefore proved a double blessing. It gave an opportunity for ten days of change and a real uplift, intellectual and spiritual as well. What a find it would be if a fund were in hand to send the minister's wife also and let her have the benefit of such a conference as, for example, the one at Billings, Montana. It would be a good investment and it would be humane. Not all of the heroic service and sacrifice on the mission field is performed by the commissioned men. It is human nature to crave fellowship and surely the devoted, self-sacrificing wife of the home missionary is entitled to some measure of rest and congenial recreation.

IN IMPERIAL VALLEY

By Rev. George F. Kenngott, Ph.D., Los Angeles, Cal.

"**T**HRONGS cheer railway's builder as first valley train rolls in! All the city joins in tribute! Mr. Spreckles is greeted by enthusiastic thousands at the station, in parade, and at the great organ pavilion. Tears of joy mingle with cheerful shouts—San Diego Transcontinental Railway Terminus."



COMMUNITY CHURCH, SEELEY, CALIFORNIA

Such and more were the glaring headlines in the *San Diego Union* of December 2, 1919. The economic and industrial significance of this direct railroad connection of San Diego (next to San Francisco having the best harbor on the California coast) with the increasingly productive Imperial Valley cannot be overestimated. Hitherto, Los Angeles, a hundred miles farther away from that rich valley than San Diego, has been the storehouse and distributing point of much of the \$50,000,000 annual production. Now, San Diego, about one hundred miles from the center of the Valley, connected not only by rail, which makes San Diego the direct terminus of the Southern Pacific, but also by a fine new cement auto road, becomes a metropolis and assumes transcontinental significance.

Wonderful indeed are the economic resources and productive possibilities of the Imperial Valley. Over the main entrance to the "Barbara

Worth Hotel" at El Centro (named for the heroine of Harold Bell Wright's story) which preserves in stone and fresco the varied colors of the desert, brown and gold predominating, runs the inscription: "The Desert waited, silent, hot and fierce in its desolation, holding its treasures under the seal of death against the coming of the strong ones."

The frieze of the rotunda of the hotel presents the idealized portraits of the master builders of the Valley. They came, they subdued the earth, they made the despised desert to bloom as the rose, and the trees, planted by the rivers of water that flow unceasingly, yet at the command of man, from the life-giving Colorado River, clap their hands for joy. Where once nothing grew, and the lonely

travelers caught in the desert sands groaned for water and perished of thirst, the land now rejoices in water and verdure. Marvelous, indeed, are the works of God, and the handiwork of man.

Yet, twenty years ago, "the region whose productivity now rivals that of the Lower Nile was a dried-up bottom of an ancient sea. Now it is potentially the richest unified district in the United States." Then it had not a single civilized inhabitant; now it has over 50,000 people, all the marks of civilization, and crops that amount to \$50,000,000 a year, including Egyptian long-staple cotton, alfalfa with seven or eight cuttings a year, cattle of all kinds, grapefruit, cantaloupes by the train loads, and all kind of vegetables that ripen when New England is still held in the grip of its winter cold and snow.

These marvelous changes have come about by the faith and courage, the toil and patience of men of vision for



MEMBERS OF THE SEELEY CHURCH

the tasks, in spite of discouragements and obstacles that seemed insurmountable. Said the United States Department of Agriculture in 1901 of the soil of Imperial Valley: "No doubt the best thing to do is to raise such crops as sugar, beet, sorghum, and date palms (if the climate will permit), that are suited to such alkali conditions and abandon as worthless the lands which contain too much alkali to grow these crops." Here is another evidence of the fact that while many men say of a certain thing, "It cannot be done," some brave man of vision does it. All honor to such engineers as C. R. Rockwood, Epes Randolph, H. T. Corey, and that railroad president of far vision, fine imagination and high courage, E. H. Harriman of the Southern Pacific!

Several times in 1904-1906 the Valley was deluged by the runaway Colorado River, which overleaped all barriers and poured its mighty contents of water and silt into the great depression known as the Salton Sea, several hundred feet below the sea level. After many efforts and the expenditure of millions of money, through the guidance of Mr. Harri-

man the waters were controlled and harnessed to the irrigating ditches. There is no reason now why the Imperial Valley, with its subtropical climate, its rich alluvial soil, well and regularly watered, may not have a population of several hundred thousand and furnish sustenance for many thousands more. Indeed, the general configuration and condition of the land is not unlike that of the Jordan Valley about the Dead Sea, which, according to Selah Merrill, supported a population of a million people in the days of Jesus.

The churches reveal the varied fortunes of the Valley. Conditions were so discouraging for several years after the floods that the Congregational churches at Heber, Jasper and Verde were abandoned to the Methodists "who never give up." Now we have three vigorous churches, at Cal-exico, Calipatria and Seeley. Cal-exico, on the border between California and Mexico, directly opposite Mexicali, the seat of government for Lower California, has a strong Congregational church with a fine new building facing the new Carnegie Library and the civic center. The church is

now self-supporting, on an adequate basis, and proposes to erect a parsonage. For fifteen years, however, it received missionary aid and has been generously assisted by the Building Society in the erecting of its house of worship. The city has three other churches—Roman Catholic, Methodist and Baptist.

Calipatria, a new town established in the desert about six years ago, has a self-supporting church which is rendering a community service, and proposes to erect a more adequate meeting-house and parsonage. For five years it was the recipient of missionary aid.

Seeley, nine miles from El Centro, on the line of the new railroad from San Diego, points the way in ecclesiastical experimentation. Two years ago, for a population of less than five hundred, it had two churches—a Methodist and a Union (undenominational) church. Then, under the direction of the denominational superintendents, representing ten of the Protestant denominations of Southern California, a religious canvass was made of the entire community. Inquiries were made as to the denominational affiliations of the sixty families interviewed, of their desire for one church and its denominational relationship, and then as to the prospect of financial support. Although the Congregationalists were far in the minority, the community desired the Southern California Conference to

establish a community Congregational church. The denominational superintendents gave their approval. The Southern California Christian Missionary Society transferred its title to certain lots and a house thereon as a parsonage to the Seeley Union Congregational Church, which was organized by Council one hot day in June, 1918. And, now, under the efficient pastorate of Rev. Leon H. Austin, formerly of the Roslindale Church, Boston, Massachusetts, a new church building, centrally located, costing, exclusive of lands and furnishings, ten thousand dollars, was dedicated on Easter. The Conference, through its Home Missionary Department, has made a large monthly grant for the pastor's salary, and the Building Society will, doubtless, give much needed help.

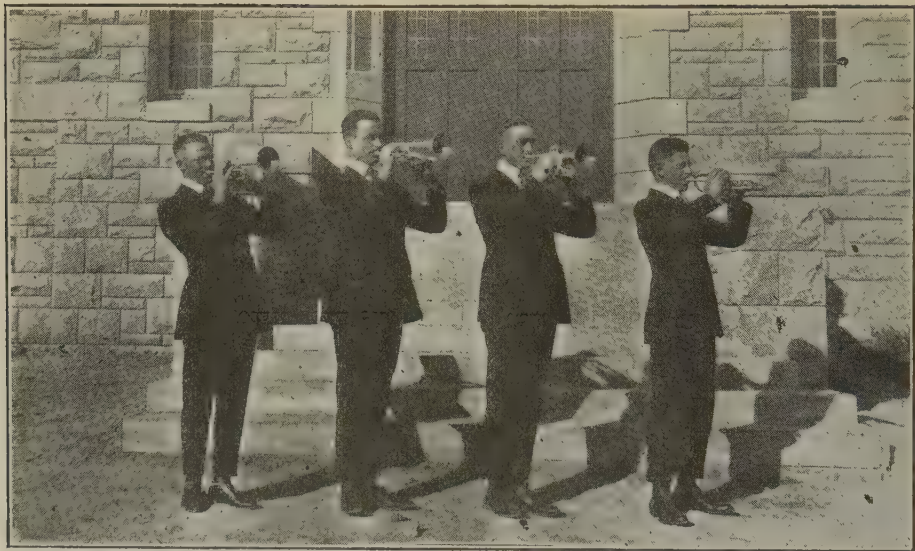
Meanwhile, the whole Valley seems to have determined on the elimination of ecclesiastical overlapping and to favor the single community church wherever possible, with denominational affiliations. The methods followed in these three churches will serve as examples of similar work in other churches. Wherever we have a free field and a community to serve, we propose to give generous missionary aid in order to secure an efficient pastor, and then, in co-operation with the community and the Building Society, to erect suitable houses of worship and a comfortable parsonage.

HOW THE BILLINGS POLYTECHNIC INSTITUTE IS HELPING TO SOLVE THE PROBLEMS OF THE HOME MISSION FIELD

By Lewis T. Eaton, Educational Director.

THE home mission field of the northwest frontier presents many problems. The scattered population and the isolated little settlements make it little less than impossible for the home missionary to come in close contact with the settlers or to organize his work in an effective way. Often the home missionary has

a field as large as one of the Eastern states. In a vast area larger than the combined area of all New England, New York, Pennsylvania and Ohio, there are nearly one million people. In this area are thousands upon thousands of splendid young people growing to manhood and womanhood without any chance to be trained as



THE CALL TO WORSHIP

efficient Christian citizens. Hundreds have never been in a religious service of any kind or heard the Gospel story. The State Superintendent of Public Instruction of Montana recently said in a letter, "The conditions are most pathetic. Thousands of our boys and girls are being denied the opportunity of an education which is theirs by right as Americans."

The Billings Polytechnic was established twelve years ago to help solve the problems of this great home mission field. Its plan was to open its doors to any boy or girl and offer a training for efficient citizenship under distinctly Christian influence. Attractive courses were to be offered that would fit the needs of these young people. Some because of circumstances would not be able to spend more than three months in school, and during this time they could have the opportunity of gaining some useful knowledge and receiving as much culture as possible. Others would be able to take an extended course.

In order to accomodate all classes it was necessary to plan vocational departments and an academic department for the school. The courses in the academic department were to

extend to junior standing in college. In order to create the right environment the school was located on a farm where the students could get practical training in Agriculture. It was planned to develop on this farm a complete self-governing state where the young people could have actual experience in the making and administering of laws. A model church was organized in order that young people might have a practical training in church work and go away with sympathy for organized Christianity. The great underlying purpose of the Institution was to train all the students to be efficient Christian leaders in the communities where they would live.

The institution has been in existence over twelve years and while it has always been seriously hampered for funds and has been able to care for but a limited number each year, it has demonstrated the value of its plans and purposes. Over one thousand young people who otherwise would have had no chance have spent all the way from three months to six years in this institution. Many have made life decisions while here. Over five hundred have joined the Poly-



SOME STUDENTS AT THE POLYTECHNIC INSTITUTE

technic church on confession of faith. All have gone out better prepared for life's duties.

A few typical cases are given: In a little mountain town of about three hundred population there were, seven years ago, four saloons, two pool halls, and one public dance hall. There was also a little church whose services were attended by four or five men and a dozen women. The poor discouraged missionary pastor helped support himself by manual labor around town, and besides holding services in the little church, he went out to country schoolhouses within a radius of twenty miles and held occasional services.

From this little mountain town there came a nineteen-year-old boy to take a six months' business course at the Polytechnic. He came to the school untouched by any Christian influence. His Saturday nights had been spent in the saloons and dance halls of his little home town, and Sundays were spent in getting over the influence of the night before. He at first objected to the regular life of the Polytechnic. He did not want to attend chapel or church. Many times he was brought to the office for disci-

pline, and more than once he was recommended by the faculty for expulsion. At the end of his six months' course he went back to his home town to accept a position as book-keeper in a store. Three months later the writer saw the missionary pastor. His first question was, "what did you do to Sam S. at the Polytechnic? Since he has returned he has not missed a church service. He is now our Sunday School superintendent, and he has interested over twenty young men in town in the church, and has been instrumental in organizing a Christian Endeavor Society."

The writer called on Sam and commended him. Sam said, "You see I did not make a very good record at the 'Poly,' but it made me think, and after I left I decided to put in practice what you taught me down there." Sam is now a leading business man in his county seat, and is a leader in all the best interests of his community.

Case two: Virginia K, lived on a lonely ranch sixty miles from the nearest railroad station, and three hundred miles from the Polytechnic. In her county, which was larger in area than three New England states,

there were but one or two mission stations where religious services were ever held. The school advantages were most meager. She had attended a little rural school four months each year, and was partly through the eighth grade. Her great ambition was to be a teacher, and when she heard of the Polytechnic as "The School with the Open Door," she got together what money she could, and after she and her mother had done their best in fixing up her scanty wardrobe, she came to the school. This was the first time she had ever ridden on a train or seen anything of the outside world. During her year at the Polytechnic she learned to sew and with the assistance of her teachers made for herself suitable clothing. She made most rapid advancement in her studies, doing two grades work in a year, besides spending much time in normal methods. She also became a very active Christian girl, and took an active part in the church and Christian Association work. After one year spent in this institution she went back to her own county and became at once one of its leading teachers. She is but one of the many teachers that have been sent from the Polytechnic to take very active places in the educational system of the frontier.

Case three: R. H. lived in a little lumber and mining town in the Montana mountains. He had never come under the influence of any real Christian teaching. He was a boy with a big soul and an inquiring mind, and a born leader of men. In the course of time a radical Socialist leader came to this mountain camp.

R. H. was much impressed by his teaching. His very soul was stirred by the story of the wrongs suffered by his fellowmen. He longed to have a hand in the righting of these wrongs. He heard of the Polytechnic as a place where any boy could enter and work his way through. He came here in order to prepare himself to carry out his great ambition. Here in this institution he was for the first time in his life thrown in a real Christian atmosphere. He came with a belief that he was an infidel socialist. He was honest and very much in earnest. After two years of active resistance to the teachings and influence of the school, he saw the Truth and accepted it. At once he became just as enthusiastic to carry out his ideals of the Christian life. He organized a band of Christian workers, became the head of the Y. M. C. A. and a superintendent of a mission Sunday School in a nearby town. The last two years that he was in school he was a most wonderful influence for good. He is at present giving his whole time to Christian work in one of the mountain states. If it had not been for the Polytechnic, the chances are that he would have become an I. W. W. agitator.

Hundreds of definite cases could be cited where the Polytechnic has trained Christian leaders for the frontier work. The one thing that is to be regretted is that the school could not have been equipped to care for a thousand young people each year. There is no place in the country where the needs are so great, and where an investment would bring such great returns.



A TRIO OF VETERANS STILL IN THE FIGHT

By Rev. Frank E. Henry, Great Falls, Mont.

"GO West, young man," Horace Greely is credited with having said, "and grow up with the country." Multitudes have heeded this advice. "Go West, old man, and grow young in the country," is

the advice that has been followed by many a gray-beard. Montana has been the Mecca of land seekers for more than a decade. Health seekers, also, have found land and health in this great state. And many a man

on the shady side of sixty has found the fountain of youth which Ponce de Leon sought in vain to discover.

Among these last is a trio of ministers who have been renewing their youthfulness and their usefulness. Two hundred years is the aggregate of their ages—these three. Each one over or near the three score and ten allotted by scripture, no one has retired unless in the automobile sense. They have been putting their shoulders to the wheel of the Lord's chariot during the war years when ministers were scarce and have been pushing manfully. Now, in these difficult reconstruction days, they are ready for more work. Old men for council and young men for action is an adage that will need revision in its implication, at least in part.

The first and oldest—seventy years of age—is Rev. E. S. Ireland, rugged of feature and frame and also of character and theology, a rock-man in whose hoary shadow younger men have found rest and hope in this weary land. Until recently Mr. Ireland was pastor of Geyser Circuit, which includes Spion Kop and Merino—how redolent of South Africa, National Park and Spain! He endured a major operation last fall that might have been fatal to a younger man, and now after a winter's rest on the coast this veteran is ready for another campaign—has enlisted “for the duration of the war.”

The second of these white-haired captains who refuses to grow old is Rev. S. W. Pollard. His eye is not dim nor is his natural strength abated. Three years ago when the call came to fill the breach made by the younger ministers going into Y work, he moved in from his ranch in central Montana. He is now the Man from Melstone on the Musselshell. No wonder he heard the call! How melodious and alluring! It is not the call of the wild but rather of the woods and the water. On the treeless plains of the West, on the barren benchlands, thrice stricken with

drought but now gloriously green again, the call must have fallen upon his ears like the chime of a golden bell. At any rate, the homesteader laid down his plow or his whip, or whatever he had in his hand, and took up his Bible again—not that he had not been using it all the time—and began one of the notable pastorates of Montana. It is a fitting crown of service which was begun years ago further east and latterly in South Dakota. Sumatra has been added to his field, and if oil is “brought in” from one of the many wells thereabouts, a second church may be necessary in Melstone. Things move in this western country.

The last of this trio of “youngsters” is the Hon. J. R. Beebe, recently elected state senator from the newly-created county of Liberty in north Montana. He is “Reverend” also, of course, first in time and in importance too, to his mind and ours, yet this political honor is eloquent of the human note of his ministry which for ten years he has carried on in the neighborhood of his homestead near Lothair. Two churches, Dunkirk and Galata, gave up services some time ago, and the farmer-preacher then annexed this field. A Sunday School service on an ordinary Sunday frequently numbers eighty-four. A church organization is being formed with a prospective membership of thirty.

And these are only a few of the activities of this young veteran. Last fall a promising church in a county seat two hundred miles away undergoing many vicissitudes sent out a Macedonian call to the state headquarters. Mr. Beebe was detailed to look after the job—it is always the busy man who may be depended upon in an emergency. Another church in a nearby town was yoked with this, and all winter this soldier of the Cross has taken night trips to preach at these places. By holding services nearer home during the week he has kept the three congregations togeth-

er. Perhaps the greatest gift this devoted minister and his wife have given to the church of Christ is in the spirit of John 3:16. His son is to take up the ministry this fall. As homesteader, bank cashier and sup-



erintendent of the Lothair Sunday School, the son is ready to take his father's place in the community when the older man shall take a pastorate that his talents may well secure for him.

HOW ONE MISSIONARY'S DAUGHTER SPENT HER VACATION

By Miss Olive Pearson, Waynoka, Okla.

(EDITOR'S NOTE.—Miss Pearson is the daughter of one of our valued veteran missionaries. Upon her graduation from Kingfisher College last spring Superintendent Ricker recommended that she be commissioned to assist her father for the summer months upon a field that is far too large for one man to care for. Miss Pearson is a Student Volunteer and is on the list of the Woman's Board of the Pacific for service abroad. She is an accomplished musician and is planning to take a post graduate course in Boston this coming winter.)

THE month of June was a wonderful month, full of unique and helpful experiences. It was my first touch with pioneer life since I've been old enough to appreciate it. Father and I traveled among groups of people so eager for the simplest Gospel message in places far from regularly organized Christian communities with resident pastors. I could not, were I competent, supply all the requests for "preachin'," that I have run across. Probably the organization of the Sunday School at Salt Springs was the most interesting piece of work I had a part in. At any rate, I am going to send the readers of THE AMERICAN MISSIONARY a short account of it.

One week end the local freight let me off at Salt Springs, and I never felt so badly over the departure of a train in all my life before. A whole day at least in a hopeless-looking town having two stores, an elevator, a lumber yard, restaurant, cream station, garage and depot. Fortunately, I was acquainted with the station agent, and I plucked up sufficient courage to speak to three men who were on the platform about the prospect of organizing a Sunday School. One was a farmer, a Missionary Baptist; another, the mill man, had been a Nazarene in his time; the third, the lumberman, was a

good Methodist. Through them I learned a great deal about the situation and that afternoon all the traders who came into the stores were told of a meeting which would be held at ten o'clock on Sunday morning. About 4.30 the train came through again and went back to Waynoka—without me. It took heaps of determination to stick by that job. A vacant building was given for temporary use. The helpful lumberman brought kegs and planks, which constituted all our working material. But twenty-seven people attended the first meeting and they organized with such real enthusiasm that the future of the work seemed assured. They decided to call it "The Salt Springs Union Sunday School," the only practical thing to do where Missionary Baptists, Christians, Nazarenes, Holy Rollers, and a lonely Congregationalist (there was one, whose uncle and grandfather were Congregational ministers) unite. They asked me to order a quarter's supplies. We are making arrangements for old hymn books from Kansas, and for the present I shall take the portable organ out there with me. They ask me to talk for a short time after the lesson. They do not want to consider any denominational work at present, but would like "preachin'." I shall visit them each Sunday until they are well started.

A PROMISING UTAH WORK

By Rev. George A. Downey, Vernal, Utah

MY work here as pastor and principal for the past seven years has been full of interest, and each one has impressed me more deeply with its importance. New people are coming into this country by the hundreds every year. Many have been unchurched for years. A man came recently who was a Methodist in the South, but had not been to church for fifteen years. Others have never become interested in Christian things. The Mormons are finely organized, not only to carry on the affairs of their church, but also to make proselytes of all Gentiles whom they can reach. They are neighborly and kind, and regularly send their "teachers" to visit all newcomers, and have absolutely no conscience so far as the rights of other churches go. Our church and school furnish an asylum and an antidote to the Mormon propaganda. All along through the history of our church and school about thirty per cent of the pupils have been Mormon, and more or less of the young people are dropping into our services from time to time. They are being influenced in a quiet way, whether they always recognize it or not.

Our quiet and progressive plan of procedure, our mingling and mixing of social life is just what is having a steady and sure influence upon the younger class of Mormons. One girl of about fifteen came to live with her aunt, who has a fine home near our school, and is a strong Mormon. Not long after this girl entered Willcox, she began to associate with some of the best Congregational girls, and to attend our Sunday School and young people's meeting. In less than three months, she said: "I am not now a Mormon." She thought of joining our church and may do so later. Next September both she and her sister will attend our school.

Another girl of twelve entered the seventh grade. She became so attached to her teachers and the school that she has influenced others to attend. We have no student more loyal. She is now a sophomore in the high school. One night she was detained in town until late—she lives two and a half miles out and instead of going to her grandfather's, or her aunt's or uncle's home, she stayed with us. The young people ask favors with glad confidence. Often a very trivial help results in so much good that a real advantage is secured for the work we are here to accomplish.

In March of this year a prominent young Mormon died of the "flu." One of our church brothers nursed him carefully and at a great risk. Afterward the young man's brother-in-law said to a friend, "Well if anybody goes to heaven, he will go." The friend replied, "How can you say such a thing? You know he is not of the faith." "I don't care what church he belongs to, he's going to heaven," was the reply.

There are good prospects of the largest school in our history for next year, judging by the number of advance registrations.

The Sunday School is a bright feature of our local work. There has been a steady gain in interest and attention each year we have been here. The past year has been best of all. Our Academy teachers are a great help in this work, and it is not always easy or possible to fill their places, when they go away in the spring, yet we generally have a few local workers who are willing to help. Most of them have little available time to devote to the work, but they are faithful and helpful. We send extra Sunday School papers to families at a distance. Easter Sunday was chosen as Decision Day, and with few exceptions our intermediate classes expressed their determination to lead a Christian life.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1920		GIFTS FROM THE LIVING					LEGACIES
FOR THE MONTH OF JUNE		Contribu- tions	From State Societies	Total	Paid State Societies	Net Available for National Work	
	Av'ge five prev. years	4,615.40	2,544.55	7,159.95	1,868.12	5,291.83	11,602.33
	Present year	7,220.00	1,842.15	9,062.15	2,102.57	6,959.56	2,890.24
	Increase	2,604.60	.....	1,902.20	234.45	1,667.73	.....
	Decrease .....	.....	702.40	.....	.....	.....	8,712.09
FOR THREE MONTHS FROM APRIL 1	Av'ge five prev. years	21,036.44	7,272.78	28,309.22	10,145.13	18,164.09	37,855.42
	Present year	26,090.94	7,170.30	33,261.24	8,665.40	24,595.84	13,836.51
	Increase	5,054.50	.....	4,952.02	.....	6,431.75	.....
	Decrease .....	.....	102.48	.....	1,479.73	.....	24,018.91

Matured Conditional Gifts (3 months) \$500.00. Last year, same period, \$23,7500.00.

1920		GIFTS FROM THE LIVING					LEGACIES
FOR THE MONTH OF JULY		Contribu- tions	From State Societies	TOTAL	Paid State Societies	Net Avail- able for National Work	
	Av'ge five previous years.	6,787.78	2,110.95	8,898.73	2,538.24	6,360.49	29,669.01
	Present year.....	9,103.30	2,850.04	11,953.34	2,835.26	9,118.08	3,661.93
	Increase.....	2,315.52	739.09	3,054.61	297.02	2,757.59	.....
	Decrease.....	.....	.....	.....	.....	.....	26,017.08
FOR FOUR MONTHS FROM APRIL 1	Av'ge five previous years.	27,823.03	9,383.74	37,206.77	12,683.37	24,523.40	67,524.43
	Present year.....	*35,194.24	10,020.42	45,214.66	11,800.66	33,714.00	17,488.44
	Increase.....	7,371.21	636.68	8,007.89	.....	9,190.60	.....
	Decrease.....	.....	.....	.....	1,182.71	.....	50,035.99

Matured Conditional Gifts (4 months) \$2,500.00. Last year, same period, \$24,250.00.

*Not included in the above is \$23,208.24 from the Congregational World Movement of which \$12,173.41 was paid to State Societies.

The most striking item is the \$50,035.99 decrease in legacies. This is partially accounted for by the reluctance of executors to close up estates in the present condition of the markets. It is occasion for anxiety in the office. To meet the situation the Society has had to borrow \$50,000.

In a footnote is shown the first returns from the Congregational World Movement. Thus far, of course, these receipts are not equivalent to the expenses of the first campaign, but it is estimated that as the year goes on they will approach, though hardly reach, the figure which would make good the depreciation in the value of the dollar as compared with pre-war days.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

The Church Building Society has suffered a very great loss by the sudden death of Dr. John P. Sanderson on July 11th, at Chicago. For years he has rendered invaluable service as our Field Secretary for the Interior District. On another page of this magazine will be found a fuller statement regarding him.



We take pleasure in announcing that the Rev. George T. McCollum, D.D., of Chicago, has been elected Field Secretary of this Society for the Interior District in place of Dr. Sanderson, whose death left this important position vacant. No better choice could have been made. Dr. McCollum's marked ability and his successful experience as Home Missionary Superintendent of Illinois fit him admirably for this new work.



We are glad to announce also the election of the Rev. C. H. Harrison, late of Pullman, Washington, as the Field Secretary of this Society for the Rocky Mountain and Pacific States, with headquarters in Denver, Colorado. We will speak more fully of these new appointments in our next issue.



In the "Congregational World" Exhibit in Boston announcement was made of a "Church Building Society in China" in connection with the work of the American Board. It has helped to complete three churches, raising \$4,430 for the purpose. Congratulations to our young sister society on the other side of the globe!



Nineteen churches in London are to be abandoned, and the property disposed of, so that the proceeds may be used elsewhere in the work of the Anglican church. Conditions have so changed in the communities where they were located that their constituencies were gone. About three hundred people had attended these churches during a year, an average of about fifteen to each church. Some of these buildings are beautiful in architecture, Sir Christopher Wren having designed them. But their usefulness is gone, and it is better that they be taken down and rebuilt elsewhere.



The importance of our work in cities is seen in the fact that, outside of the metropolitan area of New York City, there are in the United States 1,181 cities of over 5,000 population in each. The estimated population of the entire number in 1917 was 29,817,727. Nearly one third of all the people in this country live in these centers of population. We must spiritualize the cities.



Here is another church that must be repaired. St. Paul's Cathedral in London, the second largest cathedral in the world, a splendid monument to

the architectural genius of Sir Christopher Wren, is in danger because its foundations are threatened. These rest on wet sand, so compact and solid that it has furnished a good support. Subways and other underground improvements have drawn off the moisture, and there is fear that the dried-out sand will give insufficient support to the immense structure. Some way must be found to undergird it, so that it may stand like an ecclesiastical Gibraltar, immovable.



Philadelphia is to celebrate "A Pilgrim Festival Week," November 21-27, under the auspices of the Philadelphia Committee of the Mayflower Council. Sunday, November 21 is to be observed in the churches as "Mayflower Sunday." On Monday, Tuesday and Wednesday evenings Drs. William P. Merrill, Charles E. Jefferson, and Henry Churchill King are to speak in Central Congregational Church. Thursday evening an historical pageant will be given at the Academy of Music. Friday afternoon the New England Society of Pennsylvania will rededicate the "Pilgrim Statue" by St. Gaudens, to be moved from the City Hall to the Parkway. Friday evening there will be a "Town Meeting" in the Academy of Music. Saturday evening the Philadelphia Orchestra is asked to include in its program some Pilgrim Festival Music. That will be a great week in the Quaker City.



Wauwatosa, Wisconsin, is building a beautiful colonial church, with a fine Christopher Wren steeple. A fine parish house (three stories plus a basement) adjoins it in the rear. This is to be a community center for Wauwatosa. It is admirably planned, for the recreational and educational needs of the young people, as well as for the social and spiritual needs of all. In the basement are bowling alleys and billiard tables which afford entertainment amid the best surroundings. On the main floor are rooms for the departmental Sunday School, where the kindergarten, primary, intermediate and junior departments have their separate rooms. On the second floor is a large gymnasium, which also serves as a dining hall. Adjoining this room are the women's parlor and the kitchen. The pastor's room is here also. On the third floor the men's room is to be found, and also the shower-and-locker room connected with the gymnasium. Some of these rooms may also be used for other church purposes. This new edifice will be a most attractive addition to this beautiful suburb of Milwaukee, and will minister to community needs admirably.

THE CHRISTIAN CHURCH

By Charles H. Cutler

OUR FATHER'S HOUSE, where there is a place for every child of His.

THE HOUSE OF PRAYER, where devout worshippers find inspiration to live.

THE SCHOOL OF CHRIST, where disciples of Jesus, young and old, learn of Him.

THE TRAINING CAMP, whence soldiers of Christ go forth to the service of the Kingdom.

THE LOOKOUT, whence we see the wider horizons and the higher aspects of life.

THE NEIGHBORHOOD HOUSE, where we company with Brothers of the Common Life.

THE HOUSE OF CONSOLATION, where the poor and lonely find a Friend.

DR. JOHN PHILIP SANDERSON

A LITTLE more than ten years ago, Dr. John P. Sanderson, whose three decades of service in Michigan had won for him the position of leadership in Congregational affairs, was called into the service of the Congregational Church Building Society. As pastor at Clio and Kalamazoo, and as state Registrar and Treasurer he had come to be known and loved by every one in our Michigan fellowship, and as a friend and follower of Dr. A. H. Ross he had become an expert in polity and well deserved the name of ecclesiastical statesman. His skill and sagacity were needed by us in the settlement of property interests in certain abandoned churches in his own state. He managed these cases so admirably that he was soon appointed Assistant Field Secretary in the Chicago office with Dr. William W. Newell. When Dr. Newell retired to take up work in a broader field Dr. Sanderson was elected to be his successor as Field Secretary for the Interior.

In the Society's last Annual (1920) Dr. Sanderson reviews this full decade of service which he had given the Society: Nearly half of all the Congregational churches in this country were in his district. They are in fifteen great states, stretching from Pennsylvania to Utah, and from the Lakes to the Gulf. In these three thousand churches financial problems are constantly arising needing expert advice and assistance. His brotherly counsel was always ready for such emergencies, and his warm, fraternal spirit and rare wisdom helped to solve successfully many a difficulty. Where conditions had so changed that the church, once promising, could not be maintained and the organization had disbanded, he had a quite marvelous skill in salvaging from the wreck the money which the denomination had put into the enterprise at the start. He was such a clear-headed and warm-hearted big brother in such transac-

tions that his assistance was always welcomed. He has stated in his last report that during the decade of his service he settled no less than two hundred and sixty such cases, bringing back into the denominational treasury for renewed use \$192,000. This is certainly a remarkable record, and shows what invaluable service he was giving to this Society and the churches.

In the midst of this great usefulness, and while his usual health was apparently unimpaired, he was suddenly caught from the toils of earth to the larger life and nobler employments of the unseen world. He had just returned from the International Congregational Council in Boston, where a touch of neuralgia of the heart had warned him to be careful. But he was eager to resume his work, and engaged in it with all his usual vigor and zest. On Sunday, July 11th, the summons came to "come up higher" and he passed on to receive his crown.

His fruitful life had nearly completed its seventh decade, for he was born in Philadelphia, October 9th, 1850. He was but a schoolboy during the Civil War, and at the age of twenty he was a graduate of Wittenburg College. His education was varied by a year of teaching, and he received some business training as deputy postmaster for three years in Springfield, Ohio. His earnest religious spirit prompted him to take a theological course in Andover Seminary, after which he was pastor for two years of a Lutheran church in Dixon, Illinois.

Dr. Sanderson was a Congregationalist by conviction and choice rather than by heredity. Born in the Quaker City, where there was at that time no church of the Pilgrim polity, trained in an atmosphere where other ideals of church organization prevailed, not until he reached manhood did he reach the conclusion that

the original church was a simple brotherhood for the expression of faith and fellowship. He could see in the apostolic plan no intention of an elaborate system of government. He concluded that the best method of church order to assure the right of private judgment for which Luther had so bravely stood, and at the same time to develop strong personal character and religious devotion, was that which was brought to Plymouth in 1620. Democracy in religion seemed to him as desirable as democracy in the state. He deliberately chose, therefore, the Congregational ministry for his life work. His scholarly ability was manifested in the pulpit, and his sympathy, tact and wisdom made him loved as a pastor. In Springfield, Missouri, for a year, and in his Michigan fields he was a true shepherd of the flock and won the hearts of the people. Other ministers turned to him for counsel in their perplexities and found him a most helpful friend.

But he was very much more than the pastor of a church. He was concerned with the relationship of all the churches to each other, and thought profoundly on the problem of bringing them into more effective co-operation. He knew the tendency on the part of some to translate the liberty of the churches in terms of pure independency, making united effort difficult and uncertain. He knew the tendency of others to seek efficiency at the expense of freedom by creating a denominational machine which would rob the churches of their liberty. Between these extremes he saw a middle road which, if followed by a spiritual democracy would secure efficiency by the exer-

cise of the free choice of the churches themselves which would no longer be a "rope of sand" but a vital organism. Some old theories would have to be modified, some venerable customs would have to be changed. He was not afraid of change provided it was made on right principles.

So it came to pass that first in Michigan and later in the National Council, he was one of the foremost leaders in bringing in what has been called "The New Congregationalism." He was one of a Michigan State Committee on this subject in 1905. He was Chairman of the National Council Committee on Polity in 1907. He was active in the work that produced the change in 1910 and 1913. He was one of the International Council's Committee on Polity in 1920 and wrote the second section of that admirable report. The clarity of his thought, his grasp of fundamental principles, his conviction that freedom and efficiency could go hand in hand, made his work constructive as well as progressive. The developing life of our churches in the future will owe much to him.

Dr. Sanderson had a genius for friendship. Those who knew him well were deeply attached to him, and even those who met him but casually and on business errands felt that they had grasped the hand of a warm-hearted brother. Deeply interested in his public work, his life centered in his home, to which he was devoted. The great sorrow which has fallen upon his wife and three sons we all share. But with them we rejoice in a life rich in honor and usefulness, which has now become life more abundant in that realm of the spirit in which he confidently believed.



The present is proudly called a day of great things. There are great cities, great buildings, great bridges, great tunnels, great ships, great railways, great schools, great armies, great battles, great debts, great plans for commerce and education and government. No scheme ever born in the brains of men equals in magnitude the enterprise set forth in the words of Jesus: "Go ye into all the world and preach the Gospel to every creature—*Selected.*"

THE WORLD OF THE PILGRIM FATHERS

By Secretary Charles H. Richards

IN this tercentenary year it is interesting to look back upon the world in which the Pilgrim Fathers lived, and contrast it with our own. Not only had a new hemisphere recently risen up in the west before their astonished eyes, but a new world of thought and action, of civic and social ideals was slowly emerging from the past. A great transformation was in process in which they played an important part.

The modern world began with the Reformation in the sixteenth century. Many contributory causes had been working toward it in the centuries which preceded; but when Luther nailed his theses to the church door in Wittenberg in 1517, his hammer blows sounded the death knell of medievalism. The old world of political tyranny, of deadening superstition, of mental stagnation and spiritual slavery was waning. The new world was born.

Protestantism is four centuries old, antedating the Pilgrims by a hundred years. It has been a chief factor in producing the modern world. It asserted the right of private judgment, and set free the mind, long fettered and crippled. It declared the responsibility of men to God without the intervention of any intermediary, and set free the conscience. It gave the open Bible to all the world, and thus welcomed all men into the broad realm of truth. It inspired in men a passion for truth in place of tradition, confident that the truth would make them free.

These seed principles by their vitalizing power shattered the old order of things, and changed the whole aspect of human life. These ideals, expressed through various religious and social movements, prepared the way and supplied the force for the superb advances in thought and life which have given us the modern world.

Marvelous are the changes that have been wrought during the period since this potent influence began its work.

Certain physical changes may be noted. To begin with, in the year 1500 Europe had a population of about one hundred million people. Five years ago that continent had over three hundred and twenty million people, having increased more than threefold. The recent devastating war swept away some millions of these, but there are still three times as many people on that continent as in Luther's day. A steadily increasing proportion have embraced these ideals which are the secret of modern progress.

When the Mayflower crossed the Atlantic the western hemisphere was comparatively a recent discovery. That New World which was to be the providential arena for the most remarkable advances of humanity had not long been known. There were hardly any Anglo-Saxons on its shores. Today the United States, with more than a hundred million people, is the greatest Protestant nation in the world, while at the same time it gives absolute liberty to all religions within its borders.

Most of the Pilgrim company were born in the sixteenth century. In that century Spain was the mistress of Europe, and the Latin race was the dominant power on that continent. The Anglo-Saxons numbered perhaps two or three millions on a little island in the North Atlantic ocean. Now Spain has been shorn of her strength, and the Latin race has lost its pre-eminence. But the Anglo-Saxon race belts the globe with its virile, aggressive hosts, controls Great Britain, the United States, Canada, Australia, India, South Africa, and other portions of the world, numbers more than a hundred million people (more than the population of all

Europe in Luther's Day) and rules over one-third of the world's surface, and more than one quarter of its population. It molds and inspires other races in the countries where it is the dominant power. The Anglo-Saxon race is pre-eminently the Protestant race, wide-awake, progressive, practical and religious. The World-War has brought these kindred peoples into close fellowship and many are saying that in the solidarity of the Anglo-Saxons on both sides of the sea and around the globe lies the hope of the world.

These physical changes prepared the field for the still more remarkable intellectual and spiritual changes which have taken place in what we call the modern world.

Foremost among these is the immense advance in both civil and religious liberty. When the new era for humanity was opened up by the Reformation the world was struggling against despotisms that lorded it over both body and soul. Charles the Fifth, one of the narrowest and most intolerant of Emperors, swayed Europe from his throne in Spain. He was to be followed by the still more bigoted and cruel Philip, whose atrocities in the Netherlands destroyed a hundred thousand Protestants. Francis I. was on the throne of France, and the reign of Charles IX., with the horrible barbarity of the Massacre of St. Bartholomew, and the corrupt and selfish careers of the Louises were yet to follow. Henry VIII. was the sovereign of our mother country, and the tightening grasp of the Stuarts, with their theory of the divine right of kings, was still to come.

What a contrast does our modern world present! Today democracy is in the ascendant, and freedom is the world's ideal. The divine right of kings is ridiculed and denied, and more and more men are determined to have a "government of the people, by the people, and for the people." The chain of republics in the two Ameri-

cas, and their sister republics across the sea, have helped to republicanize Europe; so that several of its governments, though monarchical in form, are nearly as free as our own, and the people are the real ruling power. Our recent great war sent thrones and scepters to the screech heap, and helped to democratize the whole world.

This gain in political freedom has gone forward hand in hand with a tremendous gain in religious liberty. Each has helped the other, and today religious despotism is as much out of date as tyranny in the state. Men's minds and consciences have been set free; they accept dictation from no one. They apply their own reason to the discovery of truth, and follow their own consciences in obeying it. This results in a stronger, intenser, and more practical religious life, fruiting in nobler character and larger usefulness. Escaping from a dead formality and a narrowing superstition, men have found in religious liberty a larger life and a more inspiring faith.

As a result of this liberated life of the people, there has also been a wonderful growth in knowledge. Science, in the modern use of the term, was almost unknown three centuries ago. The scholars of Luther's day were so sure that the sun moved round the stationary earth that Galileo, almost a contemporary of the Pilgrim Fathers, received the anathema of the church for daring to assert the contrary. Electricity and steam were practically unknown forces. Harvey did not discover the circulation of the blood till the year before the Pilgrim Fathers landed at Plymouth (1619). The law of gravitation as the power that binds the flashing worlds into great coherent systems was not known till Newton discovered it a hundred years later (1719). Vaccination as a preventive of disease, and anesthetics as a relief from pain, waited till the nineteenth century to be discovered. That great law of

development which shows us that God's great cosmic plan is one throughout the universe, and that the various forms of life on our earth have been derived from preceding and lower forms, was almost undreamed of till very recent years. The strides of knowledge, the development of the scientific spirit, the widely diffused intelligence, the growing treasures of literature, the application of discoveries and inventions to practical needs, resulting in devices for the wonderful enlargement of human power and the betterment of human welfare—these make our modern world a striking contrast to that of three centuries ago.

We are happily delivered, too, from many of the superstitions that filled those former days with dread. Belief in witchcraft was almost universal in the England which the Pilgrims left. It came with some of the colonists to Massachusetts Bay. Signs and portents held the minds of many educated people in terror. Some people believed that certain diseases could be cured by the touch of the King. Life is more rational now, and we have escaped from the bondage of these superstitions.

In other respects, also, the world of today differs widely from that of

former times. Its ethical standards are far higher. The imperative of conscience is more keenly felt, and there has grown up a social conscience and a national conscience, making men loyal to the right in their wider relations.

Men have discovered, too, that religion is not a mere matter of individual salvation from future disaster, but is the application of the principles and ideals of Christ to every day life, and the transformation of the world into a kingdom of heaven. The Sermon on the Mount is seen to be a practical program for daily conduct, and the Golden Rule the true solvent of most of our social problems.

Nor must we overlook the immense increase of the spirit of practical brotherhood exhibited in our modern world. This is shown in the multiplying philanthropies of our day, the hospitals, libraries, settlements, reform clubs, charity organizations, missionary societies, and other efforts for the betterment of the world. Life was never so rich, so full, so well worth living as now, with its freedom, its mastery over nature, its treasures of art, its clearer vision of God, and its privileges of fraternal service to man.



HOW ONE CHURCH DID IT

By Rev. Alice Ruth Palmer

THE rural church of Center Chain, Minnesota, is so named from a chain of beautiful lakes. upon the banks of one of which the church is built.

This church is about eleven miles from Fairmont, the county town, and home of our nearest Congregational neighbors. Our building was in sad need of re-roofing. The money to pay for repairs was promised, but it seemed impossible in this busy season to secure any one to do the work. At a church meeting the farmers present decided to take a

day off between corn planting and cultivating, and themselves to shingle the church. The women voted to bring a picnic dinner for the volunteers at noon time. Sixteen men were on hand by seven o'clock the next Saturday, with material, ready to begin work. Sixteen women and girls were there before noon, cooking a substantial lunch. Some of the girls helped put the old shingles under shelter for "kindling wood." The men finished with cheers a few minutes before six, and the women greeted them with hot coffee and

sandwiches. They had done at least a hundred dollars worth of work that day for the Church of Christ in their neighborhood.

The young people's organized class of this Church School has just bought and installed a piano for the use of the school.



TRINITARIAN CONGREGATIONAL
CHURCH, CONCORD, MASS.

THE CONGREGATIONAL EDUCATION SOCIETY

From the conferences of the past summer, the churches will feel a new impetus.



The Northfield School of Religious Education had a largely increased attendance over the preceding year, over 600 being present. Great enthusiasm was manifested by those in attendance. The instruction given was such as to prepare for more efficient service in all the organizations that have for their aim the making of Christianity effective in the life in the world.



From the young people's conference of Kansas comes the news of an enthusiastic response from the young people present. The *esprit de corps* developed is shown by the testimony of several at the closing vesper service: "This conference has shown me that the Congregational churches have a lot of fine young people. I supposed that the had all the young folks. I shall go back home more contented to work with our own folks."



Friends and students are rejoicing in the reopening and new lease of life of Olivet College, Michigan. June 18-20 was observed as reopening days on which more than three hundred alumni gathered to celebrate the occasion. Dr. Ernest Bourner Allen of Oak Park, Illinois, who is a graduate of Olivet and a member of the Board of Trustees, writes: "The reopening of Olivet College represents more than the satisfaction of its many friends and students. It marks the definition of a denominational trend in relation to all our Christian Colleges. That trend includes closer affiliation, without control, between the churches and colleges, and a re-emphasis upon the ideals of Christian education."



The educational institutions of the Congregational denomination were exhibited most creditably at the International Council in Boston. Instead of an educational group, each college or academy was shown in connection with the state to which it belonged.



The beginning of higher education at Cambridge, Massachusetts, six years after the settlement of the Puritans in Boston, and with the purpose of training an educated Christian ministry, was shown in a fine series of views of Harvard College, some of these being of the past and some of the present.



Panoramic views and photographs of other eastern colleges visualized their beauty of surroundings, handsome buildings and material prosperity. By the aid of the camera one was able to get a good idea of the setting and outward appearance of western colleges and academies, while pamphlets and folders gave their history, progress and results.



The Polytechnic Institute, Billings, Montana, made an effective display with models of its several buildings, pictures of students, and, as a background, a large colored map showing the distribution of the students and work. The preparation of this exhibit was a labor of love on the part of teachers and pupils, and proved of great interest to visitors.

A NEW MISSION COURSE FOR CHILDREN

EARLY in the fall, there will be published by the Department of Educational Publications one of the best missionary courses for young children that has yet appeared. It is to be called the Mayflower Program Book and is the work of Jeanette Eloise Perkins and Frances Weld Danielson.

The object of this book is to furnish a program of missionary study and activities suited to children under nine years of age, that may be used for week-day meetings or for a summer series in the Church School. There are twenty-six complete programs of stories, songs, games, and suggestions as to things that may be done in the way of personal service.

The work is admirably adapted to the ages for which it is intended, and the suggestions are so clever and original that the book has been pronounced nothing less than a work of genius in this line. The programs start with the first and most natural environment of the little child, the home, the first topic being "Our Share in Our Homes." Then comes "Our Share in Our Church and Church School." From this the child is led out to consider his share in his Town and his Near-By World and finally his Far-Away World, a most excellent substitution for the titles home and foreign as applied to missions.

The aims which it is intended to reach are stated as follows:

- (1) To develop an appreciation of all people near and far who contribute to the child's happiness.
- (2) To develop a spirit of comradeship and sympathetic helpfulness toward persons less favored.
- (3) To provide actual practice in service.

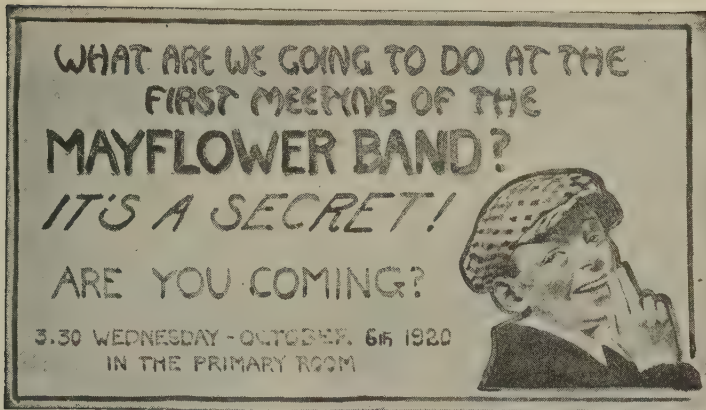
Thus it is aimed to lay a sound educational foundation of interest

and feeling upon which may be reared the superstructure of a missionary life. Giving is an important part of missionary work but the writers of this book realize that in order to be a real and progressive expression of missionary spirit, giving must be something genuine to the child. It must be the expression of himself, representing what he has actually worked for or denied himself to gain. So in this series of programs we find suggested many things that the child can do and make as his gift to others and, at the end of the series is a playlet based upon the rest of the series and which may be given by the children with an admission fee charged, the money thus raised to go toward some missionary cause. The playlet is as clever as all the rest and will be well worth the admission fee.

There are many suggestions for posters, partly for advertising purposes and partly to give concrete expression to the study and work itself.

The Mayflower Programs may be used either with a mission band already organized, or as part of the work of the organized missionary work of the Primary Department in the Church School; or it will afford an excellent means of beginning week-day religious instruction under the church's Religious Education Committee. The Missionary Education Department heartily recommends this book as one of the most interesting and effective pieces of work that is to be found in print. The book is issued by the Pilgrim Press and sells for \$2.00. Supplementary material, consisting of patterns, buttons, and chart seals may be made, concerning which the publishers will give information on request.

THE MAYFLOWER BAND



Poster Advertising First Meeting

THE appeal of this poster to the curiosity and interest of the child is in keeping with

the method followed throughout the course. Watch for the posters which will appear next month.



THE CHURCH SCHOOL OF MISSIONS

AS our churches are making their plans for the work of the coming year it will be timely to call attention to the plan which has found so much favor in the promotion of mission study as well as the development of the social and spiritual life of the church. This is the Church School of Missions which has been described in a little pamphlet by Ernest Freeman Hall, published by the Missionary Education Movement in 1918; also in another pamphlet by Dr. Miles B. Fisher under the title "An Idea with a Destiny" and issued by this Society for distribution. This pamphlet is at present out of print but will be reprinted with additions.

The plan has passed the experimental stage and has been a success in many different types of churches and communities. Briefly, it means the gathering of the whole church, old and young, men and women upon some night of the week for the study of missions. As the plan is actually worked out it has a program

something like this in most cases:

A supper is served at the church, thus making it possible for people to come directly from work. This supper, which should be simple and kept to the lowest possible cost, is also a good means of promoting acquaintance and sociability. After supper, which is usually about 6:00-7:00 o'clock, the company separate into study groups for from three-quarters of an hour to an hour and a quarter in length. The length of time for these groups will depend largely upon whether they are to be real study classes or merely talks on missions. If the latter, three-quarters of an hour will be ample. If the former, as they should be, the longer period is needed.

Then, at about nine o'clock, all may gather again for a brief service of prayer and devotion, with an occasional address on some topic related to the general theme.

Churches that have tried this plan have enrolled schools of missions ranging all the way from fifty

or sixty up to two and three hundred each.

It is not essential or usually advisable to have all studying the same text, although there are advantages in uniting upon the study of a country or a field of work or some phase of the missionary enterprise, as this makes possible the introduction of occasional general addresses which will have relation to the work of all. But the interest of the group should decide in each case.

The First Congregational Church of Oakland, California, took up the study of Mangano's "Sons of Italy" in this manner and worked out a very effective program in which various organizations took part. The series was introduced by the following announcement in the church bulletin:

"The Church Missionary Committee presents a varied and attractive program based on Antonio Mangano's "Sons of Italy," a book full of interest and timely significance. Evenings of pleasant study are in preparation, with dramatic features and fine music, each presented by a different organization of the church. Obtain your copy of "Sons of Italy" at the Church Office, read Chapter I, and come next Wednesday night to see the Yoke-Fellows and Christian Endeavorers show us what Italia's Colonies in America mean. Save your Wednesday evenings in April and May for this big, interesting, and entertainingly FAMILY Mission Study Class."

The evenings were devoted to the successive chapters of the book and were in charge of the Guild, the

Woman's Missionary Society, the Sunday School, the Ladies' Aid Society, the Deacons and the Men's League, besides those mentioned in the first announcement.

Each topic was presented in papers, talks, or dramatizations and illustrated in various ways. The rendering of Italian music, readings from Italian literature, and the exhibition of Italian pictures and other works of art helped to give an idea of the contributions made by this people to the thought and enjoyment of the world.

The time of year usually chosen is the ten weeks just before the Christmas holidays or the ten following. There are some churches which carry this plan through the twenty weeks for two terms and include general religious educational work besides missions. The Brick Church of Rochester, New York, has held such a school under the general title of "Twenty Winter Evenings" and has included Bible Study, Teacher Training, Social Service, and some cultural subjects as well as mission study in its program. This has been a regular and successful feature with this church for more than ten years.

There is abundant material for study. The many good texts issued by the Interchurch Missionary Education Department and the Central Committee on the United Study of Foreign Missions furnish suitable books for practically all ages. We commend the plan to the earnest consideration of pastors, committees on religious education or missionary committees.

COMPARATIVE STATEMENT

RECEIPTS FOR JUNE 1920		Churches Individuals	Women's Societies	Legacies	Other Sources	TOTAL
	This year	4,462.59	1,207.53	.....	10,011.25	15,681.37
	Last year	2,281.39	1,276.22	3,251.69	3,060.00	9,869.00
	Increase	2,181.20	.....	.....	6,951.25	9,132.45
	Decrease	.....	68.69	3,251.69	.....	3,320.38

The CONGREGATIONALSUNDAY SCHOOL EXTENSION SOCIETY

Grateful acknowledgement is made of the splendid reception given all over the country to the 1920 Children's Day program. From a large number of messages received, we are glad to record the following:

"The 1920 program is the best ever issued by our society—it can be put on successfully with a minimum of work."

"We have looked over the service very carefully, and commend it highly. It is a great satisfaction to have one that can be so heartily recommended."

"The program for Children's Day was by far the best one that has as yet been provided. Our people were united in their praise of it."



Arizona is sometimes called "The Baby State of Congregationalism." In this state our churches for the most part are small in numbers and struggling with the financial problem. It is, therefore, very encouraging to be able to record that the first offering for our Sunday School missionary work in connection with the annual Children's Day service was received from the First Congregational Church School of Tucson, Arizona. In sending the offering, the minister says, "Our Sunday School children tried hard to make their offering \$25, and though they failed to go beyond \$20, what they did is perfectly remarkable to us. Four pupils arranged an entertainment, charging one cent for admission and raised \$.52 in that way, others did odd jobs, and the entire school was very enthusiastic about the matter. The school was very anxious to be able to reach the \$25 mark, so as to start a new Mission School."

Such a school deserves recognition, and the offering sent will start and pay the expenses of two summer Sunday Schools for the season of 1920.

Setting forth the ideals of the church of which this school is a part, the little calendar issued weekly states that the ideal of the church is to be. "A sanctuary of the spirit, a friendly household, a training school for Christian character, a center of helpful service, a force for civic righteousness, a power for God throughout the world, and an unfailing spring of inner refreshment and strength, free to all who come."



The Congregational Sunday School Extension Society has made a beginning in Legacy and Conditional Gift Funds, but the lack of adequate and permanent income makes the Society more dependent upon the regular apportionment. Next to the apportionment plan, the chief source of income is the offering on Children's Day.

FORM OF BEQUEST

I give \$.....to The Congregational Sunday School Extension Society, organized in New York City in the year 1917.

CONDITIONAL GIFTS

Conditional Gifts will be accepted on the same conditions and terms as have been agreed upon by all of the denominational agencies. For information regarding this plan of administering your own estate, write to the Treasurer, Charles H. Baker, 289 Fourth Avenue, New York City.

CHILDREN'S DAY COMRADES IN ACTION

THE Fairview Church, the central point of the Stady Rural Parish, North Dakota, had a day of rejoicing on June 13th. The large congregation, gathered from the surrounding country, some coming twenty miles to the service, united first of all in the Children's Day exercises. Following these, the regular morning worship was held, during which there were four baptisms, and two young people made their confession of faith and united with the church. The services of the day closed with the observance of the Sacrament of the Lord's Supper at the evening hour of worship. Secretary Bloom, who is especially interested in this church and community, conducted the services and spent four days in a visit to the parish, conferring with the people in connection with the enlargement of the work.

The Stady Church recently met its full apportionment for 1920, plus fifty dollars for special American

Board work, and on Sunday, June 13th, took up an offering of twenty-five dollars for the establishment of a new mission Sunday School, voted an additional fifty dollars for spe-



CHILDREN'S DAY ON THE PRAIRIES

cial homeland work, and met its quota for the Congregational World Movement for 1920, a total of three hundred dollars from a church of twenty-one members. This rural church is getting ready a program of community service that will make it increasingly helpful along religious, social, and educational lines. We mention it with pride.



WE HAD TO DO IT

THE Sunday School had been closed for several months when the new missionary pastor arrived, and it was not an easy task to gather the scattered forces. But Children's Day presented a challenge and an opportunity. It was decided to use the event as one means of strengthening the church work along community lines. The pastor and his wife visited from house to house advertising the service, and walked three miles each week to train those who were to take the various parts. In writing up the story this pastor says: "We had to do it, and it was the greatest Chil-

dren's Day ever held in our church. We had an all-day service with dinner in the grove, and everyone is happy over it. Ours is a poor mission church and our offering was small, but in addition to what was raised for the Sunday School Extension Society, we received \$40 to help one of our people who had lost their all through a fire." No wonder these people had such a happy celebration on Children's Day, and that the church and community received an impulse in connection with its work generally that will mean much in the way of advancement along religious and social lines.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

CHANGES

WHILE these pages are devoted almost exclusively to the Board of Ministerial Relief, the relation of this Board to the Annuity Fund and the Pilgrim Memorial Fund is so vital and close that it justifies constant reference to the work of these two agencies. The fact is, the work is substantially one, though carried forward in three departments. The hearty co-operation between these agencies is always a source of encouragement.

The return of Rev. Lewis T. Reed, D.D., to his pastorate of the Flatbush Congregational Church, Brooklyn, impresses upon us the real loss to the work of the Annuity Fund and the Pilgrim Memorial Fund. Their loss, however, is the gain of the Flatbush Church. When he was elected to succeed Secretary Swartz, his people consented to release him only for six months in the hope that at the end of that time he would return to them. The church had prospered greatly under his ministry. Their love for him was so very great they did not feel that they could give him up. After mature consideration, Dr. Reed decided that at the close of the six months he would return to the beloved people he had served. His brief term of service with the Annuity and the Pilgrim Memorial Funds, was of vital interest to both organizations. He came at a time when there was great need for his skilful administration, and he leaves the work in far better condition than when he first came to it.

Our grief at his going is greatly modified by the announcement that the Executive Committee of the Pilgrim Memorial Fund, and the Board of Trustees of the Annuity Fund for Congregational Ministers, have elected as his successor, Rev. Charles S. Mills, D. D., pastor of the First Congregational Church of Montclair, New Jersey. We have reason to hope that his church will consent to release him for this new post of responsibility and service to the whole denomination. During the nearly seven years of the inauguration and growth of the Annuity Fund and the recent successful campaign of the Pilgrim Memorial Fund, Dr. Mills has been a member of the Board of Trustees of the Annuity Fund, and Chairman of the Executive Committee of the Pilgrim Memorial Fund. He is thoroughly acquainted with all the details of the work. He has given to the promotion of this cause the most unselfish and efficient devotion. None in all the denomination is better fitted for this position. Every minister in the denomination may rejoice and all our churches take pleasure in the fact that one so well qualified is to carry forward this work, which to the present hour has been attended with great success.

PASSING THROUGH THE DEEP WATERS

SEVERAL of those whose names honor the roll of veterans of the Board of Relief, have been passing through the deep waters of trouble and suffering, recently. And not yet have they emerged!

A widow, whose husband's death in his prime, left her in poor health with two young children, has for some years made a brave fight to provide for the education of her son and daughter. The daughter is now working her way through college. The son, about finishing his preparation for college, was moved by his patriotic spirit and the call of his country to enlist while really too young for such a strenuous life as the soldier must lead. He came back from France with broken health. At his home, under the loving care of his mother, he seemed for a time to be making hopeful progress. But lately he has steadily grown worse, apparently suffering from shell-shock. It has been necessary to send him to a sanitarium and the report of the physician is not at all encouraging. The mother is prostrated. It was necessary to call the daughter home from college. The mother writes:

"Another war victim. O, that I had never let him go at his age! But every real American wanted to go. I find this hard to bear but it is only a day at a time. My small saving is fast going, also my strength. If you can give us any extra help at this time, it will be greatly appreciated."

Two of our aged ministers have been for a number of weeks desperately ill in the Presbyterian Hospital, Chicago. One of them had to submit to a very delicate surgical operation, which, however, we are glad to say proved successful. He has been able to leave the hospital and is now convalescing. The other brother is in a most serious condi-

tion and it is impossible to state at the present time whether his recovery may be expected.

Our attention has just been called to a minister who in his 90th year is in great need of the assistance of the Board. We joyfully respond to the request in this case.

One of our aged ministers who was run down on the street by an automobile and has been months recovering, and for whom we were able to furnish the comfort of a wheel chair, has so far recovered as to release the chair. We have now sent it to another minister, without the use of which it would be impossible for him to get about, owing to the increasing infirmities of age. His wife writes:

"The wheel chair came to us yesterday. I cannot tell you how grateful we are for it. It is so comfortable and easy for me to push. My husband has not been able to walk beyond the yard for many months. Now I can take him out once or twice a day."

It is a great comfort to pass on to these dear people the contributions of the churches and personal friends, and thus be able to help so many in the time of their great need. Their strong faith, their uncomplaining spirit, and their letters of gratitude, are a constant source of inspiration to those of us who enter so closely into their lives. For example, we quote from a letter received from the widow of a minister, illustrating their self-respect and spirit of gratitude:

"Yesterday's mail brought to me your letter enclosing check for fifty dollars for which please accept my grateful thanks. The tears came and I thanked God for the loving kindness expressed in the letter. It was hard for me to be willing to make the application for aid, for I have always been so

glad to give of all I had to the church, but now I am trying to

learn the hard lesson of being a cheerful receiver."



A CRITICISM TO WHICH EVERY MINISTER SHOULD GIVE CONSIDERATION

THE Interchurch report on the strike of the employees of the United States Steel Corporation contained this paragraph under that portion relating to "Why the Union Lost:" "The silence of both press and pulpit on the actual ques-

tion of justice involved, which attitudes of press and pulpit helped to break the strikers' morale."

This criticism coming from such a source deserves the most serious consideration of both press and pulpit.



GEMS OF TRUTH

By Governor Coolidge of Massachusetts

THE observance of the law is the greatest solvent of public ills. * * * The march of civilization has been ever under the protecting aegis of the law. It is the strong defence of the weak, the ever present refuge of innocence, a mighty fortress of the righteous. One with the law is a majority. While the law is observed the progress of civilization will continue. When such observance ceases chaos and the ancient night of despotism will come again. Liberty goes unsupported or relies in its entirety on the maintenance of order and the execution of the law.

"The destiny, the greatness of America, lies around the hearthstone. If thrift and industry are taught there and the example of self-sacrifice oft appears, if honor abides there and high ideals, if there the building of fortunes be subordinate to the building of character, America will live in security, rejoicing in an abundant prosperity and good government at home, and in peace, respect and confidence abroad. If these virtues be absent, there is no power that can supply these blessings. Look well then, to the hearthstone; therein all hope for America lies."



COMPARATIVE STATEMENT OF CURRENT RECEIPTS

For the Seven Months, Ending July 31st, 1920

	Churches	Women's Societies	Sun. School Y. P. S. C. E.	Assns. and Conferences	State Societies	Individuals	Income from Investments	TOTAL
1919.....	10,935.35	1,516.93	1,732.79	1,128.50	6,281.16	1,307.46	41,910.32	64,812.51
1920.....	12,266.10	759.95	1,424.27	2,387.93	4,765.59	1,827.93	36,792.05	60,223.82
Increase	1,330.75	.....	.....	1,259.43	.....	520.47	.....	.....
Decrease	.....	756.98	308.52	.....	1,515.57	.....	5,118.27	4,588.69

Note—Donations, Conditional Gifts and Legacies received for the permanent Endowment during the seven months ending July 31, 1920—\$11,923.08.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

OUR CHALLENGE AND OPPORTUNITY

THE developing plans of the Congregational World Movement offer a splendid challenge to the women of our churches. Under the leadership of Dr. Swartz a vigorous program of missionary education and Christian stewardship is to be promoted during the coming fall and winter. Churches in a given area will be grouped under a leader responsible for enlisting their hearty cooperation in these two important elements in our Forward Movement. "Setting-up" conferences will be held for the men and women chosen to lead in this work of organization and education. Five million dollars has been set as the goal for the next financial canvass, this sum to replace the old \$2,000,000 figure and to be known as the "apportionment." The spring date has been recommended for the canvass, though many churches will use the December date. Promotional literature, making clear the needs to be met by this \$5,000,000, will be provided that all may understand the imperative reasons for the success of the Movement.

The success of such a program as this depends upon one thing—the acceptance of personal responsibility for its success by every member of our churches. We women must not fail to assume our share of this responsibility. As leaders in the task of missionary education we can furnish a strong body of trained workers. Each of us should study these plans sympathetically and understandingly and give to them full and hearty support. In particular

the "follow up" work that will be needed in every church to conserve the interest that will be awakened should be our peculiar charge. We must not rest until every woman in the denomination has been drawn into the World Movement with enthusiasm and understanding. Shall we accept the opportunity and challenge? It rests with you.



TOPIC FOR OCTOBER, 1920

The Church Building Society

STRONGHOLDS OF DEFENSE

Hymns. The Church's One Foundation;
My Jesus, I Love Thee.

Scripture: Exodus 35:4-29; Ps. 84:1-4.

Prayer of Gratitude for our church, pastor and people; for greater zeal in assuming responsibility to give others Strongholds of Defense.

Hymn. Christ is Made Our Sure Foundation.

Program. Strongholds of Defense.

- a. A five minute picture of our community undefended.
- b. A ten-minute talk. Strongholds—Old and New, East and West. Story: "Frontier Experiences and Possibilities."
- c. A fifteen-minute talk. How the Church Building Society helps; has this Society ever helped our church, how can our church help the Society?

Hymn. O Master, Let Me Walk With Thee.

Psalm. 27:4-6 repeated in concert.

Send to the Federation office for the necessary leaflets. Prepare a poster (22x24), portraying two churches, one ancient, the other modern, with invitation to the meeting. Display on church bulletin board and use at meeting. Prepare second poster giving facts in "What is the C. C. B. S." Under (a) have members tell what it would mean to community if churches and

church agencies were removed. Under (b) tell "Story," not read it.

Fill program full of interesting facts, told in interesting fashion.

Make it snappy.



ANNUAL MEETING PLANS

OUR Woman's Home Missionary Federation is the one national body through which the women of our churches can express their loyalty and consecration to the cause of making America a Christian land. For this reason its approaching Annual Meeting should enlist the interest of every woman able to attend. Although the official voting representation from each Union is limited to the president and seven accredited delegates, this number should by no means represent those who may be present from all near by states. We earnestly desire that every woman from every church who can possibly come to Hartford will do so, that we may together face our common tasks and responsibilities.

The sessions of the Annual Meeting will be held in Center Church, Hartford, Connecticut, on October 14 and 15, 1920. At three o'clock on the afternoon of October 14 will occur the Open Conference of the Executive Committee and delegates. This will be followed by a dinner, at which the Roll of the States will be called, and an evening session. The main features of the latter will be the celebration of the successful completion of our Schaufler Fund and an address by Dr. Herman F. Swartz, General Secretary of the Congregational World Movement. The Friday morning session will be devoted to the necessary business, the election of officers and reports. On Friday afternoon there will be an Open Forum on Methods and a demonstration of ways of interesting young people. The closing address will be given, it is hoped, by



Dr. R. H. Potter, and the meeting will adjourn at four o'clock.

Each Union is entitled to representation by its president and seven accredited delegates. Entertainment of lodging and breakfast is offered by the Hartford ladies to such delegates. The names of those desiring to be thus entertained should be sent to the Federation office, 289 Fourth Avenue, New York, not later than October 1. Credential cards for the use of these delegates will be mailed to Union presidents in August. These cards should be filed with the General Secretary of the Federation at the opening of the meeting. Union presidents are asked to make every effort to secure a wide and representative attendance of their women, and to give adequate publicity to the details of the program. With the hearty co-operation of all the meeting should be a splendid success.



DO YOU KNOW

The Bible as a Community Book by Arthur E. Holt. An excellent supplementary volume to use in connection with "The Church and the Community," outlining the "age long fight for justice and social faith" as recorded in the Bible. Paper, 90 cents; cloth, \$1.35. Postage 6 cents. The Pilgrim Press, 14 Beacon St., Boston, Mass.

Ready-to-Serve by Margaret Applegarth. Five programs to use with "Serving the Neighborhood." A good book to use in connection with the regular supplement prepared by the Council of Women. Issued by the Baptist Department of Missionary Education, 276 Fifth Ave., New York. Price 10 cents.

Posters and Poster Making issued by the Student Volunteer Movement, 25 Madison Ave., New York. A most suggestive little volume on poster making. 25 cents.

America-That-Is-To-Be, a simple "Demonstration" of the work of our Homeland Societies. Issued by the Federation as its August Hero Tale, but suitable for use at any time. Write to the Federation office for it. Free.

Schaufler Fund to August 1, 1920.....	\$130,745.74
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DEPARTMENT OF YOUNG PEOPLE'S *and* CHILDREN'S WORK

VACATION DAYS

By Isabel Meldrum

WEAR your badge and watch for others!" These words from our camp leader were an "Open, Sesame" from the weariness of the long dusty journey to our first Conference, for all through the train we saw badges similar to ours, and received and returned the greetings of fellow delegates.

One who has never experienced a Conference week has missed one of the most joyous things in life. As the days passed in swift succession we often heard the words expressing exactly our own thought, "I do wish I had known before what it was like." It was not only that the subject matter and the addresses were so fine and so thrilling, and that the afternoons all abounded in fun and frolic and pleasant intercourse, and that warm, lasting friendships were formed almost over night—above all and through all permeated the spirit of the Conference, the spirit of self-denying yet happy service for others, the spirit of true happiness and joy.

All our summer conferences are fundamentally alike, so I feel that in telling you a little of our program at Northfield I shall be giving you a peep at the Conference held nearest your home, though the details may, of course, vary.

We rose at seven, and after breakfast, each Camp had prayers out under the trees where hundreds of birds joined in the old familiar

hymns. There is no singing to surpass that which you find here, for songs have a new buoyancy and a new meaning when sung in the Conference atmosphere.

At nine o'clock the Bible study classes began, lasting forty minutes, though they seemed much shorter; in the second period we took up textbook material on community work, and at ten thirty we had lectures on methods and programs to be used in all types of societies. The remainder of the morning and one hour in the evening were devoted to missionary experiences and addresses given by whole-hearted men and women who had actually been there and knew whereof they spoke. Dull? Not a bit of it! The addresses were brimming over with life and enthusiasm, and humorous little anecdotes, which always help so much to bring the story home to us.

I wish I had time and space to tell you about some of the addresses we heard—I know you would enjoy them for we did, every one of us, and in spite of the lure of the beautiful out-of-doors, not one of us missed a session we could possibly attend. I cannot urge any girl or woman too strongly to give herself the pleasure of attending Conference week next year, for I am absolutely sure that she will never regret it. We are all planning now to go next year—won't you do so too, and tell your friends about it?

NOTICE: Beginning September 1, the following changes will be made in the subscription rates for the "Here and There" Stories: Single subscriptions, twenty-five cents; clubs of ten, twenty cents each; clubs of twenty-five, fifteen cents each; clubs of one hundred, ten cents each.

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer*

287 Fourth Avenue, New York, N. Y.

Receipts for June, 1920

The Daniel Hand Educational Fund for Colored People

Income for June from Investments	2,043.96
Previously acknowledged	47,291.34

\$49,335.30

Current Receipts

EASTERN DISTRICT

MAINE—\$138.25.

Auburn: M. S. B., 5. **Ellsworth Falls:** S. S., for Thomasville, Ga., 5. **Fryeburg:** Ch., 10. **New Portland:** Ch., 3. **Portland:** West Ch., 13. **Sherman Mills:** Washburn Memorial Ch., 26.25.

Woman's Home Missionary Union of Maine, by Mrs. C. E. Leach, Treas., 76.

NEW HAMPSHIRE—\$300.89.

(Donations 297.23, Legacy 3.66)

Antrim: G. W. C., for Straight College, 1. **Charlestown:** Evangelical Ch., 9.72. **Hanover Centre:** Ch., 3.40. **Jaffrey Centre:** Ch., 13. **Keene:** Court St. Ch., 105. **Manchester:** Franklin St. Ch. Missionary Soc., for Lexington, Ky., 36. **Marlboro:** Ch., 14.50. **Merrimack:** North Ch., 29. **Newington:** Ch., 5. **Newport:** Newport Workers, for Straight College, 50. **Plymouth:** Ch., 13.61. **Tilton:** O. G. M., for Straight College, 5. **Winchester:** A. C. L., for Straight College, 2. **Wolfeboro:** Fannie F. Newell Missionary Society, 10.

Legacy

Derry: Sarah N. Barker, additional, 11, (reserve legacy 7.34), 3.66.

VERMONT—\$127.39.

Ascutneyville: Ch., 2.20. **Barnet:** Ch., 6.47. **Bellows Falls:** C. S. M., for Straight College, 2. **Bennington:** Second Ch., 32.34. **Brattleboro:** A. M. W., for Straight College, 2. **Center Rutland:** Ch., 1. **Duxbury:** Ch., 3.80. **Hartford:** Second Ch., 1.35. **Ludlow:** Ch., 23. **Milton:** Ch., 6.70. **Peacham:** Ch., 15.33. **St. Albans:** Ch., 7.58. **So. Royalton:** Ch., 1.20. **Stowe:** Ch., 20. **Thetford:** Ch., 2.42.

MASSACHUSETTS—\$3,211.07.

(Donations 3,208.21, Legacy 2.86)

Boston: G. A. S., for Straight College, 10. **Boxborough:** Evan. Ch., 2.22. **Bridge-water:** Central Square Ch., 6.88; Mrs. A. F. McF., goods for Brewer Normal School. **Brookline:** Harvard Ch., 400; Mrs. M., for Athens, Ala., 5. **Cambridge:** Miss M. F., for Marion, Ala., 5. **Chelsea:** First S. S., 22.15. **Cohasset:** Union Ch., 12.78. **East Bridgewater:** Union Ch. S. S., 2.25. **Fitchburg:** Rollstone Ch., 54.81; German Ch., 6; Miss M. F. B., 2.12; S. M. W., 2. **Greenfield:** Second Ch., 50. **Hadley:** First Ch., 5. **Holyoke:** F. F., for Straight College, 2; E. L. G., for Straight College, 5; L. W., for Straight College, 1. **Louisville:** Ch., 3.50. **Leominster:** Pilgrim Ch., 78.26; Pilgrim Ch. C. E. Soc., 3. **Millbury:** Second Ch., 75.38. **Milford:** First Ch., 10. **Millers Falls:** Diakonia Sisters, O. J. S., for Chandler Normal School, 50. **Milton:** S. S., 41c. **Natick:** First Ch., 140. **No. Attleboro:** Oldtown Ch., 15. **Orange:** Central Ch., 114. **Pittsfield:** Y. W. M. S., for

Lexington, Ky., 20. **Princeton:** S. S., 2. **Reading:** North Ch., 3.16. **Rockport:** First Ch., 15. **Roxbury:** Immanuel-Walnut Ave. Ch., S. S., 30.52. **South Amherst:** C. J. K., for Straight College, 25. **South Natick:** John Eliot Ch., 5.36. **South Roy-alston:** Second Ch., 15. **Stoughton:** First Ch., 59. **Sutton:** First Ch., 22. **Taunton:** Winslow Ch., 20. **Webster:** First Ch., 30.25. **Wellesley:** Ch., 58.31; M. G. H., for Straight College, 2. **West Brookfield:** Ch., 13.75. **Westfield:** H. S. E., for Straight College, 5. **West Medford:** Ch., 58.50. **Westminster:** First Ch., 24.70. **Winchester:** First Ch., 123.75. **Whitinsville:** Village Ch., 660. **Worcester:** G. I. A., for Talladega College, 50; E. L. H., for Lexington, Ky., 25.

Essex North Association of Cong'l Churches of Mass., by J. R. Richards, Treas., 13.65.

Woman's Home Missionary Association of Mass. & R. I., Mrs. Amos Lawrence Hatheway, Treas. **Cambridge:** First Ch., S. S., for lunches at Dorchester Academy, 7.50; W. H. M. A. for salaries 835. Total, \$842.50.

Legacy

North Brookfield: Jonathan E. Porter, 8.56 (reserve legacy 5.70), 2.86.

RHODE ISLAND—\$197.95.

Bristol: First Ch., 55.66. **Kingston:** S. S., 5. **Pawtucket:** A. C. H., box goods for Marion, Ala. **Providence:** Academy Ave. Ch., 14; Beneficent Ch., S. S., 10; Union Ch., 60.45; E. L. B., for Thomasville, Ga., 10. **Tiverton:** Bliss Four Corners Ch., 7. **Woonsocket:** Globe Ch., 35.84.

CENTRAL DISTRICT

CONNECTICUT—\$2,554.85.

(Donations 2,147.60, Legacy 407.25)

Berlin: Second Ch., 62. **Bridgeport:** United Ch., goods for Brewer Normal School; Mrs. J. H. Van T., 5. **Cheshire:** M. S., for Lexington, Ky., 40. **Colchester:** Miss M. D., 5. **Greenwich:** Second Ch., 80. **Griswold:** First Ch., 20. **Haddam:** Ch., 20. **Hartford:** First Ch. of Christ, 133.30; W. B. C., 10. **Kensington:** Ch., for Ryder Memorial Hospital, 5. **Middletown:** Miss F. H., 10. **Mt. Carmel:** S. S., for Lexington, Ky., 20. **New Haven:** Ch. of the Redeemer S. S., 12. **Newington:** Misses J. & A. W. B., 6. **Norwich:** United Ch., 600. **Plainville:** Ch., additional, 1. **Prospect:** Ch., 6. **Ridgefield:** First Ch., 20. **Roxbury:** Ch., 5. **Somerville:** C. E. Soc., 16.50. **So. Norwalk:** M. E. H., for Lexington, Ky., 10. **Talcottville:** Ch., 76; S. S., 35. **Terrville:** Ch., 131.48. **Wallingford:** First Ch., 100; L. B. Soc., bbl. goods for Joseph K. Brick School. **Waterbury:** First Ch. S. S., 25. **Watertown:** S. S., for

Lexington, Ky., 25; F. W. J., for Talladega College, 25; F. W. J., for Tougaloo College, 25. **Windsor:** Ch., 18.32.

Woman's Congregational Home Missionary Union of Connecticut, Mrs. James F. Ferguson, Treas., \$600.

Legacy

Hartford: J. L. Blanchard, 1,221.75 (reserve legacy 814.50), 407.25.
NEW YORK—\$2,169.76.

Angola: First Ch., 15. **Brooklyn:** A. H. C., 10; Mrs. T. N., for Marion, Ala., 5.07; I. D. R., for Straight College, 5; Central Ch., Jr. Missionary Soc., 3; Lewis Avenue Ch., Esther Missionary Soc., box and bbl. goods for Marion, Ala.; Parkville Ch., 18. **Canandaigua:** First Ch., 50. **Cortland:** A. W. W., 20. **Forest Hills:** The Ch. in the Gardens, 30. **Hamburg:** Mrs. S. C. W., 40. **Homer:** Ch., 50; E. G. R., for Talladega College, 750. **Honeyoe:** Ch., 11.51. **Jamestown:** First Ch., 9.91; Pilgrim Memorial Ch., 3.65. **Kiantone:** Ch., 4.32. **Mt. Vernon Heights:** Jr. C. E., for Elbowoods, No. Dak., 5. **New York:** Bedford Park Ch., the Blue Bird Missionary Club, for Humacao Hospital, 5; C. H. B., for Talladega College, 10; Mrs. C. W. D., for Thomasville, Ga., 250; Miss D. E. E., for Brewer Normal School, 150; "A Friend," by D. E. E., for Stereopticon Fund, for Brewer Normal School, 100; Mrs. F., for Pleasant Hill, 5; Mrs. A. O. F., for Elbowoods, No. Dak., 5; Mrs. M. R. W., for Fessenden Academy, 5. **North Evans:** Ch., 3.75. **Ontario:** Immanuel Ch., 18. **Ticonderoga:** S. S., 2. **Wellsville:** First S. C., 6.50. **West Bloomfield:** Ch., 8.05. **Willsboro:** C. W. G., 5. **Woodhaven:** Christ Ch., 3.

Woman's Home Missionary Union of the State of New York, Mrs. W. A. Kirkwood, Treas., \$563.

NEW JERSEY—\$840.42.

Cedar Grove: Union Ch., 16.20. **Cranford:** M. W., for Cappahosic, Va., 1. **Englewood:** Mrs. L. E. K., 20. **Montclair:** First Ch., 312.50; Miss S. C. H., for Tougaloo College, 76. **Short Hills:** Mrs. J. C. H., 25. **Unionville:** First Ch., 4.72. **Upper Montclair:** Christian Union Ch., 235; Christian Union S. S., 50.00 (25 of which for Santee, Neb., and 25 for Indian Missions). **Westfield:** First Ch., 100.

PENNSYLVANIA—\$148.03.

Belleville: Dr. E. W. A., for Elbowoods, No. Dak., 15. **Darlington:** Miss P. C., for Tougaloo College, 10. **Pittsburg:** Arlington Ch., 12.

Woman's Missionary Union of Pennsylvania, Mrs. David Howells, Treas., \$111.03.
DISTRICT OF COLUMBIA—\$97.00.

Washington: Mt. Pleasant Ch., 81; L. R. M., for Tougaloo College, 10; D. A. R., for Pleasant Hill, Tenn., 6.
OHIO—\$577.01.

Akron: H. B. M., for Straight College, 5. **Cleveland:** First Ch., 16.64; Hough Ch., 27.50; Park Ch., 12; I. B. Club, 3; Mrs. O. L. 2, for Marion Ala., Mr. and Mrs. C. P. B., for Tougaloo College, 20; P. L. F., for Tougaloo College, 10. **Painesville:** M. A. M., 15; Miss M. M., for Tougaloo College, 15. **Tallmadge:** Ch., 40; S. S., 5.17. **Toledo:** First S. S., for Cappahosic, Va., 160; Mrs. E. H. R., for Straight College, 5.

Through The Congregational Conference of Ohio, by J. G. Fraser, Treas., \$240.70.

INDIANA—\$220.28.

Congregational Women's Home Missionary Union of Indiana, Mrs. A. D. Davis, Treas., \$220.28.

MICHIGAN—\$368.18.

Detroit: Pilgrim Ch., Mission Study Class, for free beds at Ryder Memorial Hospital, 10; B. T., for Tougaloo College, 5. **Ludington:** Primary S. S., for Thomasville, Ga., 5.

Michigan Congregational Conference,

by Mr. L. P. Haight, Treas., 248.18. **Woman's Home Missionary Union of Michigan**, Miss Marcia V. Hall, Treas., for Indian Scholarships, 100.

WESTERN DISTRICT

ILLINOIS—\$6,231.54.

(Donations 731.54, Legacy 5,500.00)

Bartlett: S. S., 3. **Cherry:** S. S., 2. **Chicago:** Cragin Ch., 6.38; New England Ch., by W. D., 50; North Ch., 12; Rogers Park Ch., 35; Tabernacle, W. S., 8.50; F. H. T., for Elbowoods, No. Dak., 100; Miss L. M., 5; Mrs. W. E. M., 2; Miss M. A. J., 2, for Tougaloo College; J. R. M., for Tougaloo College, 10. **Decatur:** Miss O. L., for Pleasant Hill, 15. **Elgin:** First S. S., for Chandler Normal School, 10. **Galesburg:** Central Ch., S. S., 35. **Galva:** Mrs. H. W., box goods for Marion, Ala. **Griggsville:** Ch., 16. **Hinsdale:** G. M. L. B., 25. **Lily Lake:** I. L. T., 2. **Minooka:** Seward First Ch., 16. **Oak Park:** Pilgrim Ch., 43; Sixth Ch., 8.50. **Paxton:** Ch., 6.30. **Plainfield:** Ch., 21.50. **Roberts:** Ch., 1.57. **Stillman Valley:** L. M. S., goods for Moorhead, Miss. **Wheaton:** Mrs. R. H. P., for Marion, Ala., 5. **Winnetka:** C. T., 25. "Illinois Friend," 50.

Woman's Home Missionary Union of Illinois, Mrs. A. A. Wilson, Treas., 190.79; also for Blanche Kellogg Inst., 25. Total, \$215.79.

Legacy

Morris: Dana Sherrill, 5,500.00.

IOWA—\$404.44.

Des Moines: A. K. B., 10; E. E. T., for Lexington, Ky., 10. **Keokuk:** Miss F. E., for Marion, Ala., 2. **Newton:** First Ch., 8. **Onawa:** W. H. M. S., box goods for Moorhead, Miss. **Stuart:** S. S., 2.50.

Through the Congregational Conference of Iowa, by S. J. Pooley, Treas. From Churches and S. S., 237.09; from the W. H. M. U. of Iowa 134.85.

WISCONSIN—\$511.12.

Green Bay: Union Ch., Women's Soccs., for Marion, Ala., 16.35. **Hartford:** J. C. D., for Talladega College, 200. **River Falls:** Missionary Soc., for Pleasant Hill, Tenn., 50.

Through the Congregational Conference of Wisconsin, by L. L. Olds, Treas., \$157.02. **Woman's Home Missionary Union of Wisconsin**, Mrs. R. B. Way, Treas., \$87.75.

MINNESOTA—\$398.64.

Excelsior: M. S., for Lexington, Ky., 10. **Minneapolis:** L. E. J., for Talladega College, 50. **Northfield:** D. G. C., for Straight College, 10.

Congregational Conference of Minnesota, J. M. McBride, Treas., \$219.17.

Woman's Home Missionary Union of Minnesota, Mrs. A. E. Fancher, Treas., 109.47.

MISSOURI—\$20.50.

Webster Groves: First Ch., 20.50.

KANSAS—\$58.96.

Alton: S. S., 2.72. **Centralia:** Ch., 12.50. **Council Grove:** Ch., 21. **Kansas City:** Central S. S., 2.49. **Leavenworth:** Ch., 7. **Newton:** First Ch., 13.25.

NEBRASKA—\$345.43.

Ainsworth: Ch., 9. **Albion:** Ch., 15. **Arthur:** Ch., 3. **Beatrice:** Ch., 4. **Blair:** Ch., 2.83. **Bloomfield:** Ch., 9. **Brule:** Ch., 6. **Craigton:** Ch., 3. **Curtis:** "Friends," for Tillotson College, 10. **Daily Branch:** Ch., 4. **Fairmont:** Ch., 6. **Franklin:** Ch., 21. **Garland:** German Ch., 4.10. **Geneva:** Ch., 10. **Keystone:** Ch., 1. **Lincoln:** Plymouth Ch., 15; The Vine Ch., 9.50. **McCook:** Ch., 29.10. **Palisade:** Ch., 1. **Petersburg:** Ch., 6. **Seneca:** Ch., 2. **Springview:** Ch., 75c. **Waverly:** Ch., 5.49. **West Point:** Ch., 4.70.

Woman's Home Missionary Union of Nebraska, Mrs. C. J. Hall, Treas., \$163.96.
NORTH DAKOTA—\$31.70.

Bismarck: G. F. W., for Elbowoods, No. Dak., 4. **Deering:** Ch., 2.20. **Fargo:** First

Ch., 10.50. **Forman:** Ch., 5. **Harvey:** S. S., 6. **Stady:** Ch., 4.

SOUTH DAKOTA—\$248.36.

Abredean: Ch., 1.86. **Alcester:** Ch., 9.50. S. S., 5. **Athol:** Ch., 5. **Bryant:** S. S., 2. **Canova:** S. S., 4.24. **Centerville:** Ch., 17.65. **Chamberlain:** Ch., 10. **Clark:** Ch., 10. **Custer:** Ch., 5. **Deadwood:** Ch., 2.50. **Edgemont:** S. S., 2.90. **Faulkton:** Myron Ch., 5.10; Myron S. S., 3. **Hill City:** Ch., 3. **Meckling:** S. S., 3.84. **Mission Hill:** Ch., 10. **Mobridge:** Ch., 4. **Naples:** Ch., 2.65. **Pierre:** Ch., 13.16. **Rapid City:** S. S., 5.33. **Redfield:** Ch., 14.15. **Spearfish:** Ch., 9. **Vermillion:** Ch., 13.40. **White River:** Happy Hollow Ch., 6. **Wood:** Ch., 2.

Woman's Home Missionary Union of South Dakota, Mrs. R. B. Holden, Treas., \$78.08.

ARKANSAS—\$5.00.

Dermott: Mrs. F. R. C., for Tougaloo College, 5.

COLORADO—\$13.97.

Denver: Second Ch., 12.87. **Seibert:** Ch., 1.10.

MONTANA—\$88.80.

Livingston: First Ch., Live Wire Club, for Crow Agency, 5.

Woman's Missionary Union of Montana, Mrs. G. N. Edwards, Treas., 83.80.

OKLAHOMA—\$18.50.

Anadarko: St. Peters Ch., 1. **Boley:** Eureka Ch., 2.

Congregational Conference of Oklahoma, by Mrs. M. S. Rowe, Treas., \$15.50.

NEW MEXICO—\$20.00.

Hurley: Union Evan. Ch., 20.

PACIFIC DISTRICT**CALIFORNIA (Northern)**—\$283.04.

Ceres: Smyrna Park, 10.62. **Grass Valley:** 1.80. **Lockeford:** Ch., 1.39; S. S., 81c. **Los Angeles:** First, 80. **Oakland:** Olivet, 2.62; Ward Memorial, 1.08. **Paradise:** Craig Memorial, 90c. **Petaluma:** 10.80. **Porterville:** 7.43. **Pittsburg:** S. S., 48c. **Rio Vista:** 34c. **San Francisco:** Spanish and Italian S. S., 27c; Balfour Guthrie & Co., for Oriental Missions, 100. **San Jose:** 50. **Sebastopol:** 4.32. **Suisun:** 9.70. **Tip-ton:** S. S., 48c.

CALIFORNIA (Southern)—\$466.35.

Barstow: 4.32. **Brea:** 1.44. **Calexico:** 2.21. **Chula Vista:** 3.87. **Claremont:** 35.43. **Compton:** 3. **Hawthorne:** 2.76. **Lemon Grove:** 3.02. **Lemon Grove:** S. S., 3.43. **Long Beach:** 18. **Los Angeles:** Bethany, 2.68; Berean, 8.16; First, 66.57; East, 1.18; Colegrove, 1.92; Ch. of the Messiah, 24.43; Providence, 25; Mrs. G. R. B. for Marion, Ala., 5. **National City:** 4.65. **Norwalk:** 3. **Oildale:** 3.60. **Palms:** 60c. **Pasadena:** First, 37.50; Westside, 30. **Redlands:** 20.83. **Riverside:** 15. **San Bernardino:** First, 10.57. **San Diego:** First, 35.91; La Jolla, 8.09; Logan Heights, 7.44. **Santa Ana:** 20. **Santa Barbara:** First, 24. **Saticoy:** 2.74. **Whittier:** 30.

OREGON—\$52.37.

Astoria: Finnish, 9. **Corvallis:** First, 3. **Forest Grove:** 4.65. **Oregon City:** 16.40. **Portland:** Highland, 16.35; Atkinson Memorial, 2.97.

WASHINGTON—\$108.50.

Bellevue: S. S., 4. **Bellingham:** 7. **Kennewick:** 1. **Kirkland:** 1.50. **Lopez:** 4.50. **Seattle:** Olivet, S. S., 1.50; Mrs. A. B. S., 6. **Usk:** S. S., 1. **Walla Walla:** First, 24. **Saticoy:** 2.74. **Whittier:** 30.

Through the Woman's Home Missionary Union of Washington: \$75.00.

IDAHO—\$19.00.

Mountain Home: 10. **New Plymouth:** Valley View, 1. **Meridian:** Fairview, 8.

ARIZONA—\$50.00.

Prescott: M. B. H., for Oriental Missions, 50.

THE SOUTH, &c.**VIRGINIA**—\$1,127.71.

Cappahosic: Daylo Club, 90.56; Franklin Club, 76.57; Missionary Collection, 14.27; Electric Club, 100.17; Excelsior Club, 75; Mazda Club, 261.14 for Gloucester School; Friends of Gloucester A. & I. School, for Electric Light Plant, 500. **Newport News:** H. G., for Joseph K. Brick School, 10.

WEST VIRGINIA—\$2.25.

Through The Cong'l Conference of Ohio, by Rev. J. G. Fraser, Treas., 2.25.

KENTUCKY—\$5.00.

Louisville: N. W., for Tougaloo College, 5.

NORTH CAROLINA—\$5.00.

Beaufort: Washburn Seminary, Graduating Class and Friends, Websters Dictionary, for Washburn Seminary. **Bricks:** J. L., for Joseph K. Brick School, 5. **TENNESSEE**—\$15.00.

Monterey: Mrs. H. N. O., for Pleasant Hill, Tenn., 5. **Pleasant Hill:** Mr. C. H., for Pleasant Hill, 10.

GEORGIA—\$306.60.

Andersonville: First Ch., 10. **Cypress Slash:** Trinity Ch., 15. **Glennville:** Oak Grove Ch., 27.35. **Hagan:** Eureka, Ch., 36. **McCann:** Shiloh Ch., 2. **Macon:** Colored Citizens, for Ballard Normal School, 100. **McIntosh:** Hammond Ch., 6; Midway Ch., 25. **Marietta:** Ch., 12; W. M. Soc., 1.50. **Pringle:** Scott's Chapel, 36. **Svainsboro:** Ch., 11. **Thomasville:** Allen Normal Alumni Association, for Allen Normal School, 10; Miss B., for Thomasville, Ga., 3.25; Miss F., for Allen Normal School, 6. Contributed by Ministers, 5.50.

ALABAMA—\$307.80.

Florence: "Citizens," for Burrell Normal School, 289.80. **Fort Davis:** Rev. and Mrs. M. S. J., for Tougaloo College, 10. **Ironaton:** Ch., 3. **Tuscaloosa:** Mrs. L. A. Van H., for Tougaloo College, 5.

MISSISSIPPI—\$400.50.

(Donations 350.50, Legacy 50.00)

Alcorn: Mr. and Mrs. L. L. R., for Tougaloo College, 10. **Canton:** Miss T. C., for Tougaloo College, 2. **Clarksdale:** Dr. H. W. N., for Tougaloo College, 25; Mrs. W. N., for Tougaloo College, 5. **Clinton:** Mrs. J. R., for Tougaloo College, 10. **Fannin:** Mrs. S. H. F., for Tougaloo College, 1; Miss L. McL., for Tougaloo College, 5. **Glancy:** Miss A. M. B., for Tougaloo College, 5. **Greenville:** W. T. B., 1; Mrs. L. W. C., 1; N. H. McG., 1; W. H. P., 1; Mrs. S. P. H., 22.50; C. L., 2.50; Mrs. T. P., 50c; Mrs. A. U., 50c; Mrs. L. F. W., 50; Dr. J. H. M., 50 for Tougaloo College. **Hattiesburg:** E. D. T., for Tougaloo College, 5. **Indianola:** T. S. C., for Tougaloo College, 15. **Jackson:** Dean J. M. E., for Tougaloo College, 5. **Laurel:** Mrs. S. T. G., 5; Miss S. M., 1; Miss W. W. R., 5; J. T., 6.50; Miss E. W., 1; Mrs. I. S. W., 5; "Friends," 1.50 for Tougaloo College. **Madison:** C. C., for Tougaloo College, 1. **Mohead:** C. P., for Tougaloo College, 13. **Mound Bayou:** Miss K. M. D., for Tougaloo College, 12. **Tchula:** G. V. F., for Tougaloo College, 3. **Tougaloo:** Mrs. S. C., 2.30; W. C., 1; G. W. D., 10; R. D., 1.20; G. G., 10; L. B. D., 1 Mrs. A. M., 2; Mrs. D. M., 2; Miss S. M., 1; Mrs. L. S. M., 5; L. S. M., 1; Miss D. O., 1; W. M. P., 5; W. P., 5; W. J. R., 8; Miss K. R., 3; Mrs. A. S., 1; Miss E. T., 3; S. W., 1, for Tougaloo College. **Utica:** Miss C. J. L., for Tougaloo College, 10. **Vicksburg:** Mrs. W. S. B., for Tougaloo College, 5.

Legacy

Mohead: Adam Crowder, for Tougaloo College, 50.

LOUISIANA—\$182.70.

Abbeville: St. Mary's Ch., 6.20. **Alexandria:** Mrs. L. M., for Straight College, 5. **New Iberia:** Miss N. H., for Straight College, 1. **Manghan:** Miss M. S., for

Tougaloo College, 2. **Newellton:** Miss T. T., for Tougaloo College, 2.50. **New Orleans:** Straight College Alumni Association, 100; E. B. S., 1, for Straight College. **Shreveport:** Dr. G. A. C., 5; M. L. C., 25; L. H., 5; D. A. S., 25; Dr. W. W., 2 for Straight College. **Timberton:** G. H. L., for Straight College, 3.

TEXAS—\$65.13.

Austin: Ch., 11.85; S. S., 8.06; Tillotson Imp. League, 16.37; Allen Hall Fund, for Tillotson College, 16.85. **Fort Worth:** First Ch., 12.

FLORIDA—\$101.76.

Daytona: L. F. Y., for Straight College, 2. **Fessenden:** Teachers & Students, for Fessenden Academy, 5. **Key West:** Ch., for West Tampa, 4. **Mt. Dora:** Ch., for West Tampa, 12. **Ocala:** Ocala Manufacturing Co., 25; L. A., 5; J. G., 1.50; W. M., 25, for Fessenden Academy.

Woman's Home Missionary Union of Florida, by Mrs. Fred R. Marsh, Treas., 22.26 for West Tampa.

PORTO RICO—\$122.00.

Humacao: Mr. Lopez, for Ryder Memorial Hospital, 10; A. R., for Ryder Memorial Hospital, 100; Mrs. A. S., for Ryder Memorial Hospital, 12.

Summary of Receipts for June, 1920

Donations \$17,004.98
Legacies 5,963.77

Total \$22,968.75

Summary of Receipts Nine Months

From Oct. 1, 1919 to June 30, 1920.

Donations \$218,534.26
Legacies 66,683.88

Total \$285,218.14

Receipts for July, 1920

The Daniel Hand Educational Fund for Colored People

Income for July from Investments	9,001.92
Previously acknowledged	49,335.30
	58,337.22

Current Receipts

EASTERN DISTRICT

MAINE—\$673.41.

Bangor: Hammond St., 47.75. **Belfast:** North Ch., Auxiliary, bbl. goods for Greenwood, S. C. **Biddeford:** Second Ch., 34. **Brewer:** First Ch., 23.44. **Dexter:** First Ch., 9. **Farmington:** First Ch., 24. **Hallowell:** Old South Ch., 10.19. **Lewiston:** Pine St., Ch., 30. **Minot Center:** Ch., 15. **Phillips:** S. S., 1.75. **Portland:** Williston Ch., 100. **Searsport:** First Ch., 22. **South Bridgton:** Ch., 7. **Weld:** Ch., 5. **Westbrook:** Ch., 8. **Woodfords:** Ch., 39.79. **Yarmouth:** First Parish Ch., 60. **York Village:** First Ch., 7.25.

Woman's Home Missionary Union of Maine, Mrs. C. E. Leach, Treas., 229.24.

NEW HAMPSHIRE—\$622.89.

(Donations 599.06, Legacy 23.83)

Amherst: Ch., 7.74; S. S., 6.90. **Barrington:** Ch., 17.28. **Chester:** Ch., 27. **Concord:** First Ch., 72.03. **Derry:** Central Ch., 30. **Gilsum:** Orthodox Ch., 8.64. **Hampton:** Ch., 37.13. **Hopkinton:** Ch., 34. **Laconia:** Ch., 37.49. **Lancaster:** Ch., 7.45. **Manchester:** First Ch., 247.50. **Milford:** First Ch., 22.50. **Orford:** West Ch., 17.

The New Hampshire Female Cent Institution & H. M. Union, Miss Anne A. McFarland, Treas., \$26.40.

Legacy

Cornish: Estate Sarah W. Westgate, 23.83.

VERMONT—\$126.80.

Bellows Falls: First Ch., 50. **Fair Haven:** First Ch., 37.05. **Marshfield:** Ch., 5. **Norwich:** Ch., 7.75. **Peacomb:** Ch., by "A Friend," 25. **Wallingford:** Mrs. A. C. B., 2.

MASSACHUSETTS—\$3,912.40.

(Donations 3,169.38, Legacies 743.02)

Amesbury: Main St. S. S., for Talladega College, 15. **Ashburnham:** First Ch., 3.61. **Attleboro Falls:** Central Ch., 13.53. **Beverly:** Dane St. Ch., 99; S. S., 11.09. **Boston:** Baker Ch., 4.24; M. F. L., for Talladega College, 10; G. H. N., for Talladega College, 10; H. A. W., for Talladega College, 25. **Bradford:** First Ch. of Christ, 20.90. **Braintree:** First Ch., 21.37. **Brockton:** First Parish Ch., 65; Wendell Ave. S. S., for Pleasant Hill, Tenn., 10. **Cambridge:** Pilgrim Ch., 33.27; C. S. L., 25. **Clinton:** First Ch., 86.25. **Concord:** Trin. Ch., 78.43. **Danvers:** J. S. L., 2. **Dorchester:** Second Ch., 74.02. **East Douglass:** Second Ch., 16.50. **East Northfield:** Mrs. A.

C. L., 5. **Everett:** Mystic Side Ch., 24.15. **Fall River:** Central Ch., 126.50. **Foxboro:** Bethany Ch., 20.67. **Framingham:** Plymouth Ch., 19.20. **Haverhill:** Centre Ch., 23.10; Pro Christo Society, for Cotton Valley School, 15; Riverside Memorial, S. S., 10. **Housatonic:** Ch., 7.70. **Jamaica Plain:** Boylston Ch., 25.17. **Lawrence:** South Ch., 10. **Lexington:** Hancock Ch., S. S., 40 (20 of which for Ryder Memorial Hospital and 20 for the Day Nursery, Blanche Kellogg Institute). **Longmeadow:** First Ch., 49.50. **Lynnfield:** Second S. S., 1.19. **Medford:** Mystic Ch., 37.85. **Medford:** Union Ch., 9.42. **Milton:** First Evan. Ch., 17.68. **Monson:** Ch., 55. **Montague:** First Ch., 9.48. **New Bedford:** North Ch., 42.15. **Newbury:** First Ch., 12.42. **Newburyport:** Belleville Ch., 19.20; Central Ch., 35.75. **Newton:** Elliot Ch., 90. **First Ch., 95.15. Northampton:** First Ch., 87.58. **Northboro:** Lyman Association, 10. **North Leominster:** Ch. of Christ, 9.04. **North Wilbraham:** Grace Ch., 22. **Palmer:** Second Ch., 17.16. **Peabody:** South Ch., 28.34. **Pittsfield:** First Ch., 267.53. **Roxbury:** Elliot Ch., 45.66; Immanuel Walnut Ave. Ch., 116.87. **Royalston:** First Ch., 1.71. **Salem:** Tabernacle Ch., 70. **South Attleboro:** Bethany Ch., 17. **South Deerfield:** Ch., 37.50. **South Hadley:** Ch., 61.50. **Springfield:** Hope Ch., 45. **Sunderland:** Ch., 15. **Three Rivers:** Union Evan. Ch., 30. **Tyngsboro:** Ch., 6.60. **Upton:** First Ch., 19.50. **Wilmington:** "A Friend," for Indian Missions, 25. **Williamsburg:** Ch., 34. **Winchendon:** North Ch., 25. **Warren:** Ch., 23.16. **West Medway:** Second Ch., 11.40. **West Roxbury:** Ch., 150. **Whitman:** First Ch., 27.61. **Williamstown:** First Ch., 264. **Worcester:** Bethany Ch., 5; Park Ch., 5.73 "A Friend" 275.

Woman's Home Missionary Association of Mass. & R. I., Mrs. Amos Lawrence Hatheway, Treas. **Attleboro:** Second Ch., Ladies Society, for Fisk University, 50.

Legacies

Boston: Katherine Knapp, 2,042.00, (reserve legacy 1,361.34), 680.66. **Watertown:** Jennette T. Kimball, 187.06, (reserve legacy 124.70), 62.36.

RHODE ISLAND—\$289.00.

East Providence: Riverside Ch., 14. **Pawtucket:** Park Place Ch., 100; Pawtucket Ch., 150; J. J., for Talladega Col-

lege, 20. **Providence:** Dr. C. H. L., for Talladega College, 5.

CENTRAL DISTRICT

CONNECTICUT—\$6,195.49.

(Donations \$2,875.77, Legacies \$3,319.72)

Bridgeport: Park St. Ch., Young People's Society, for American Highlanders, 15. **Chester:** Ch., 30. **Collinsville:** W. H., for Talladega College, 5. **Columbia:** E. P. L., 16.25. **Cromwell:** First Ch., 15.60. **Danielson:** C. F. D., 25. **Derby:** First Ch., 132.60. **East Norwalk:** Swedish Ch., 3. **Fairfield:** First Ch. of Christ, 114. **Goshen:** Ch., 41.60. **Hartford:** Asylum Hill Ch., 150; Center Ch. S. S., for Tougaloo College, 22.29; Immanuel Ch., 300; Second Ch. of Christ, 162; Miss C. D. C., 1. **Hebron:** First Ch., 9. **Iverson:** Mrs. E. A. N., for Tougaloo College, 200. **Madison:** First Ch., 30. **Manchester:** Ch., 47.50. **Meriden:** First Ch., 285; W. H. S., for Talladega College, 4. **Middletown:** M. A. H. B., for Talladega College, 10. **New Haven:** The Ch. of the Redeemer, 109.01; Center Ch., 323; Center Ch., for Talladega College, 25; Plymouth Ch., 112.58; Welcome Hall S. S., 15; H. M. B., 5; W. R. D., 10; F. M. W., 10, for Talladega College; Mr. and Mrs. I. F., for Talladega College, 10. **New London:** First Ch. of Christ, 97.09. **Newington:** S. S., for Thomasville, Ga., 28.75. **Old Lyme:** Ch., 8.07. **Plymouth:** Ch., 42.10. **Simsbury:** First Ch. of Christ, 27.17. **Stamford:** First Ch., 42.99; First Ch., C. E. Soc., 15. **Southington:** First Ch., 26. **South Windsor:** Second Ch., 20.70. **Talcottville:** J. G. T., for Talladega College, 25. **Terryville:** "A Terryville Friend," 40. **Unionville:** Ch., 22. **Washington:** First Ch., 9.50. **Waterbury:** First S. S., for Tougaloo College, 10; A. A. B., for Talladega College, 10. **Willimantic:** First Ch., 38.36. **Windham:** First Ch., 50. **Winsted:** First Ch., 198; Second Ch., 44.62; Missionary Soc., box goods for Lincoln Academy; G. M. C., for Talladega College, 1. **Woodbridge:** Asylum Hill Ch., H. M. S., for Pleasant Hill, Tenn., 10. **Woodstock:** First Ch., 20.69.

Legacies

Ellington: Orpha P. Talcott, 501.15; Edwin Talcott, 27.17. **Hartford:** Joseph L. Blanchard, 2,322.03. **Westport:** Elizabeth Scofield, 469.37.

NEW YORK—\$1,037.66.

Aquebogue: Ch., 7.86. **Aurora:** E. H., for Talladega College, 10. **Brooklyn:** Lewis Ave. Ch., for Kindergarten at Talladega, Ala., 72; South Ch., 75; S. B., for Talladega College, 10; J. A. G., for Talladega College, 15; Miss E. R., for Talladega College, 5. **Buffalo:** First Ch., 120; W. H. H., for Talladega College, 10. **Canandaigua:** S. S., 25. **Coventryville:** Ch., 4.08. **Ellington:** Ch., 5.28. **Flushing:** First Ch., 217.56. **Fulton:** Ch., 8. **Greene:** First Ch., 7.50. **Irondequoit:** United Ch., 26. **Jamesport:** Ch., 9. **Johnsonburg:** Ch., 2. **Lake View:** Ch., 3.60. **Moravia:** First Ch., 30. **Mt. Sinai:** Ch., 13.10. **Munnsville:** Ch., 3. **New York:** Forest Ave. Ch., 15; A. G. D., for Talladega College, 5; Mrs. C. L. I. W., 15. **Orient:** Ch., 25. **Oxford:** Ch., 20. **Riverhead:** First Ch., 16.15. **Rochester:** A. F. W., for Talladega College, 25. **Sherburne:** Ch., 103.31. **Ticonderoga:** S. S., 56c. **Volney:** Ch., 5.16. **Walton:** First Ch., 27.50. **Warsaw:** "Friends, Warsaw, N. Y.," 10. **White Plains:** Westchester Ch., 91.

NEW JERSEY—\$316.25.

Bound Brook: Ch., 85. **East Orange:** Trinity Ch., 76.33. **Montclair:** Watchung Avenue Ch., 40.50. **Ocean Grove:** E. B., 5. **Orange:** Highland Avenue Ch., 71; M. P. St. J., for Talladega College, 10. **Pater-son:** First Ch., 16. **River Edge:** First Ch., 12.42.

PENNSYLVANIA—\$21.65.

Coaldale: First Ch., 8. **Philadelphia:**

Kensington Ch., 10. Wilkes-Barre: But-
tonwood Ch., 3.65.

DISTRICT OF COLUMBIA—\$152.50.

Washington: Cleveland Park S. S., 4; First Ch., 125; Ingram Memorial Ch., 23.50.

OHIO—\$784.38.

Akron: E. W. S., for Talladega College, 25. **Cleveland:** Calvary Ch., for Fessen-
den Academy, 17.05; Euclid Avenue Ch., 242.55. **Columbus:** First Ch., 135; Ply-
mouth Ch., 70; J. H. J., for Talladega Col-
lege, 20. **Elyria:** F. A. S., for Talladega
College, 10. **Marietta:** First Ch., 54.96. **North Olmsted:** Ch., 7.45. **Oberlin:** Mrs.
M. J., for Gloucester School, 50c. **San-
dusky:** First Ch., 39.12. **Toledo:** W. M.
Soc., box goods for Talladega College.

The Congregational Conference of Ohio,
by Rev. J. C. Fraser, D. D., Treas., 162.75.

INDIANA—\$57.18.

East Chicago: First Ch., 5.60. **Fort
Wayne:** Plymouth Ch., 36. **Fremont:** Ch.,
1.08. **Indianapolis:** First Ch., 12.02; Union
Ch., 1.28. **Terre Haute:** Plymouth Ch.,
1.20.

MICHIGAN—\$126.38.

Ypsilanti: Ch., for Saluda Seminary,
15.

Michigan Congregational Conference,
by L. P. Haight, Treas., \$114.38.

WESTERN DISTRICT

ILLINOIS—\$1,198.18.

Alton: Ch., 23. **Aurora:** First Ch., 20. **Batavia:** Ch., 13. **Canton:** S. S., 2. **Car-
pentersville:** First Ch., 5.38. **Clifton:** Ch.,
4.94. **Chicago:** Austin Ch., 21.55; Mt.
Clare Ch., 12.75; The New First Ch.,
14.87; Rogers Park Ch., 35; Warren Avenue
Ch., 6.96; Waveland Avenue Ch., 12.74; Dr.
O. S. Davis, for "Alexander Davis Prize,"
for Lincoln Academy, 20; C. C. G., 10; "M.
A. H.," 30; F. H. T., for Fort Berthold
Mission, 100; W. F. T., for Talladega Col-
lege, 25; F. N. W., 20. **DeKalb:** Ch., 21.96. **Downers Grove:** Ch., 25. **Elgin:** First
Ch., 50. **Galesburg:** East Main St. Ch., 27. **Harvey:** W. M. Soc., box goods for Talla-
dega College. **Hinsdale:** The Union Ch.,
54.42. **La Grange:** First Ch., 95. **Mend-
on:** First Ch., 10.72. **Moline:** First Ch.,
38.90; H. A., for Talladega College, 25;
C. A. B., 10. **Morgan Park:** Ch., 9.56. **Morris:** First Ch., 22. **Oak Park:** Pilgrim
Ch., 38.50. **Odell:** Ch., 7. **Ottawa:** First
Ch., 19.11. **Payson:** (R. F. D.), Fall
Creek Ch., 15. **Peoria:** Union Ch., 15. **Pittsfield:** S. S., 2. **Roberts:** Ch., 2.63. **Roseville:** Ch., for American Highland-
ers, 10. **Shabbona:** Ch., 15.23. **Sterling:**
Ch., 49.27. **Waverly:** Ch., 4.90. **West Pul-
man:** Ch., 5.46.

**Woman's Home Missionary Union of Il-
linois,** Mrs. A. A. Wilson, Treas., 247.33.

IOWA—\$2,650.40.

(Donations 383.98, Legacies 2,266.06)
Davenport: W. J. C., 10; I. W., 2. **Hum-
boldt:** Ch., 10. **Mason City:** C. W. D., for
Talladega College, 5. **Shenandoah:** M. B. J.,
for Talladega College, 50. **Waterloo:**
First Ch., 66.

**Through the Congregational Conference
of Iowa,** by S. J. Pooley, Treas.,
\$240.98. (From Churches & S. S., 164.89;
from W. H. M. U. of Iowa, 76.09).

Legacies

Atlantic: H. A. Sanford, for Talladega
College, 299.40. **Grimmell:** A. K. Hostetter,
1,550. **Montour:** Mrs. Margaret J. Tenny,
1,250.00 (reserve legacy 833.34), 416.66.

WISCONSIN—\$538.05.

Beloit: First Ch., 162.69. **Brodhead:**
Mrs. A. T. H., 50; Mrs. A. S. M., 10. **New
Richmond:** L. H. M. S., for Pleasant Hill,
Tenn., 3. **Port Washington:** Ch., 5.

Wisconsin Congregational Conference,
by L. L. Olds, Treas., 247.06.

**Woman's Home Missionary Union of
Wisconsin,** Mrs. R. B. Way, Treas., 60.30.

MINNESOTA—\$323.16.

Minneapolis: F. W. L., 10.

Congregational Conference of Minnesota, by J. M. McBride, Treas., \$192.34.

Woman's Home Missionary Union of Minnesota, by Mrs. A. E. Fancher, Treas., 120.82.

MISSOURI—\$703.17.

(Donations 36.50, Legacy 666.67)

Columbia: R. L., 5. **Kansas City**: J. B. W., for Talladega College, 10. **Lebanon**: First Ch., 9.50. **St. Louis**: Immanuel Ch., 2; R. C. F. D., 10.

Legacy

Jackson County: H. W. Perrigo, 666.67.

KANSAS—\$73.80.

Great Bend: Ch., 52. **Muscotah**: Ch., 5.50. **Topeka**: First Ch., 16.30.

NEBRASKA—\$131.50.

Ashland: Ch., 12. **Chadron**: Ch., 33. **Crete**: Ch., 14.50. **Lincoln**: First Ch., 52. **Sutton**: Ch., 12. **Wilcox**: S. S., 8.

NORTH DAKOTA—\$27.18.

Dogden: Ch., 5. **Granville**: S. S., 12.90. **Mayville**: S. S., 9.28.

SOUTH DAKOTA—\$10.00.

Redfield: Miss E. H. A., 10.

COLORADO—\$131.26.

Boulder: First Ch., 18. **Chapelton**: Dr. W. A. J., for Talladega College, 2.50. **Colorado Springs**: First Ch., 25. **Denver**: Plymouth Ch., 43.56. **Pueblo**: Pilgrim Ch., 95c. **Redvale**: Ch., 70c.

Woman's Home Missionary Union of Colorado, Mrs. J. A. Robertson, Treas., \$40.55.

MONTANA—\$135.00.

Billings: First Ch., Livingston Live Wire Club, for Crow Agency, 15.

Montana Congregational Conference, by Rev. F. E. Henry, \$120.

PACIFIC DISTRICT

CALIFORNIA (Northern)—\$344.95.

Alturas: 3.84. **Berkeley Park**: 6.04. **Fields Landing**: 1.08. **Grass Valley**: 1.80. **Loomis**: 10.80. **Paradise**: 90c. **Petaluma**: 5.03. **Pittsburg**: Ch., 1.24; S. S., 53c. **Rio Vista**: S. S., 25c. **Sacramento**: 5.27. **San Francisco**: Bethany, 1.94; First, 54; Mission, 5.40; Sunset, 2.60; Spanish & Italian, S. S., 27c. **Sanger**: 6.82. **San Mateo**: 7.56. **San Rafael**: 2.32. **Santa Rosa**: First, 5.47. **Saratoga**: 20.25. **Tipton**: S. S., 34c. **Tulare**: Redeemer, Ch., 3.02; S. S., 1.30. **Weaverville**: 3.

Woman's Home Missionary Union of Northern California, \$193.88.

CALIFORNIA (Southern)—\$390.94.

Los Angeles: First, 50. **Pasadena**: First, 37.50; Lake Avenue, 15; Pilgrim, 2.49. **Riverside**: 15. **San Diego**: First, 25.21. **Santa Ana**: 20. **Whittier**: 30.

Woman's Home Missionary Union of Southern California, \$195.74.

OREGON—\$42.21.

Eugene: 14.29. **Forest Grove**: 10.32. **Gaston**: S. S., 60c. **Hoodview**: S. S., 4. **Ione**: 2.60. **Portland**: Laurelwood, 10.40.

WASHINGTON—\$110.57.

Anacortes: Pilgrim S. S., 1.22. **Bellingham**: Ch., 5. **Brewster**: S. S., 1. **Cheney**: Ch., 5. **Eagle Harbor**: Ch., 2.50. **Edmonds**: Ch., 2.50. **Everett**: First Ch., 14. **Pinehurst**: Ch., 1. **Seattle**: Alki, 2; Edgewater, 12.50; Fauntleroy, 5. **Spokane**: West Side Ch., 2.35. **Vera**: Ch., 5. **Washougal**: Ch., 3.

Washington Congregational Conference, by Ralph C. McAllaster, \$48.50.

IDAHO—\$3.00.

Through the Congregational Conference of Washington, \$3.00.

THE SOUTH, &c.

VIRGINIA—\$5.00.

Cappahosic: Franklin Club, for Gloucester School, 5.

NORTH CAROLINA—\$300.00.

High Point: E. M. S., goods for Lincoln Academy. **Statesville**: Mrs. M. W., goods for Lincoln Academy.

North Carolina Congregational Churches by Rev. D. J. Flynn, D. D., \$300.00.

SOUTH CAROLINA—\$15.00.

Columbia: E. N. A., 15.

TENNESSEE—\$125.00.

Nashville: Union Ch., (Fisk University) 100; Mrs. A. N. J., for Talladega College, 25.

GEORGIA—\$22.50.

Atlanta: Central Ch., 7.50. **Macon**: First Sh. & S. S., Lincoln Memorial, 15; Class of 1920, set of books for Ballard School.

ALABAMA—\$125.00.

Bexas: Union Friendship S. S., 2.50. **Birmingham**: Mrs. P. C. J., 5; H. C. B., 10; H. S., 10 for Talladega College. **Talladega**: Class of 1920, 72.50.

Woman's Home Missionary Union of Alabama, by Mrs. H. R. Hudson, Treas., \$25.

MISSISSIPPI—\$107.75.

Alcorn: Mr. and Mrs. S., for Tougaloo College, 15. **Clarksdale**: T. N., for Tougaloo College, 5. **Columbus**: Piney Grove S. S., 1.75. **Indianola**: Public School, for Tougaloo College, 15. **Laurel**: Laurel Club, 13; Mrs. H. C. G., for Tougaloo College, 5. **Okolona**: B. J. A., for Tougaloo College, 50. **Vicksburg**: Mrs. I. H., 1; Miss P. B. M., for Tougaloo College, 2.

LOUISIANA—\$39.55.

Lake Charles: Woodbury S. S., 50. **New Orleans**: Beecher Memorial S. S., Lincoln Memorial, 7; Central Ch., 11.80; Howard S. S., 25c. **Shreveport**: J. S. W., for Talladega College, 20.

TEXAS—\$7.52.

Baumont: Graham S. S., 40c. **Dallas**: Central Ch., 7.12.

FLORIDA—\$131.00.

Daytonia: First Ch., 72. **Winter Park**: Ch., 40.

Woman's Home Missionary Union of Florida, by Mrs. Fred R. Marsh, Treas., \$19, for West Tampa.

PORTO RICO—\$100.00.

San Juan: A. M. A. Mission, for Ryder Memorial Hospital, 100.

HAWAII—\$365.44.

Aeali: Hawaiian Ch., 5. **Ewa**: Hawaiian Ch., 10. **Hana**: Ch., 10. **Hanaalei**: Waioli: Hawaiian Ch., 1.75. **Hilo**: Portuguese Ch., 98c. **Honolulu**: Central Union Ch., 250. **Kailua**: Hawaiian Ch., 7. **Kaiohihi**: Chinese Ch., 3.97. **Kakaako**: Japanese Ch., 1.16. **Kaneohe**: C. E. Soc., 70c. **Kaunakapili**: Ch., 57.55. **Kennae**: Hawaiian Ch., 8c. **Kohala**: Union Ch., 3.50; Chinese Ch., 2.05; Japanese Ch., 4.37. **Nahiku**: Hawaiian Ch., 61c. **Puunene**: Filipino Ch., 3.50. **Waialua**: Filipino Mission, 1.12. **Waianae**: Japanese Ch., 2.10.

Summary of Receipts for July, 1920

Donations	\$15,453.46
Legacies	7,019.30

Total	\$22,472.76
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Summary of Receipts for Ten Months

From Oct. 1, 1919, to July 31, 1920	
Donations	\$233,987.72
Legacies	73,703.18

	\$307,690.90
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